

The Way of lyfe.

A Christian, and Catholique Institution comprehending principal poincts of Christian Religion, which are necessary to bee knowne of all men, to the atteyning
of Saluation.

W. H. Coltinghouse

First delyuered, in the Danish language
for the instruction of those people, by Doctor
Nicolas Hemmingius, Preacher of the Gospell,
and Professor of Diuinitie, for the Kynge
of Denmarcke, in his Uniuersitie
of Hafnia:

And about three yeares past, (for the commoditie
of others) translated into Latine, by Andrew
Seuerinus Velleius:

And now first, and newly Englished, for the com-
modity of English Readers:

By N. Denham, this yeare of our
Redemption, 1578.



Imprinted at London by Richard
Jones, and are to bee sould ouer
agaynst S. Sepulchers Church.

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of Christian Religion, which are necessary
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of Salvation.

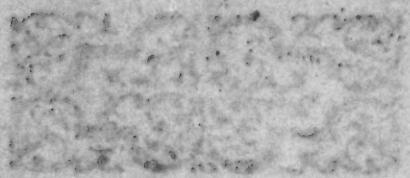
First delivered, in the Danish Language
for the instruction of those people, by Doctor
Nicolas Hemmingius, Preacher of the Gospel
and Pastor of the Church, in the City
of Denmark, in the Year 1611.

And about three years since
of others) translated into English
by Thomas M. D.



And now first, and newly corrected, for the use
of the English Reader.

By M. Dabham, this year of our
Redemption 1688.



Printed at London by Richard
Stowe, and are to be sold every
where.

To the Right woorshipful, Maister
Henry Sadleyre Esquier, Sonne of
the right Honorable, Sir Raphe Sadleyre
Knight, (one of her Maiesties, most ho-
norable priuie Counsaile, and Chauncellour of her
Duchy of Lancastre;) And also to Mistresse Dorothy
wife of the said Henry: Nicolas Denham: wisheth
the fauour of God, with the increase of the
knowledge of assured saluation, in
IESV CHRIST.



Mongest those

seuen speciall Sages of the
Greeks, there was one, which
beinge desirous to leaue to a
certayne follower of his sect,
some speciall token woorthye
of remembraunce: commen-
ded vnto him (as the special-
lest thing y hee could deuise)
this Symbole $\epsilon\pi\sigma\delta\epsilon\omega$ (that

is) Follow thou God. Wherby it is to be perceiued,
that euen the very heathens, indowed onely, with the
lighte, and wisdom of nature, and not able to pearce
farther, than their reasoninges, and argumentes taken
of the visibible creatures, which they saw, and perceyued
with their senses) would stretch: did not only conclude,
that there was a God, which was the workemayster,
and disposer of all those thinges, and that hee was im-
mortall: but also that hee was to bee feared, and honou-
red, and the sight, and ptesence of him, to be desired.

For whilest that they considered, the globe, and compasse
of the firmament, and the earth, with all the noble, and
variable furniture therof, as the Sunne, the Moone, the

A y.

Starres

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Starres, and vnder them, the varietie of the other creatures in their kindes, and lastly, the excellencie of the woꝝkemanſhippe of the frame of the body of man: they were induced to gather therof, this conclusion: that the woꝝkemayſter, of theſe thinges, was, not onely much moꝝe beautifull, and excellent, but that he was, alſo, to bee honoured, and to bee wiſhed foꝝ, by preſence to bee inioyed. Hereof ſpꝛonge by many contentions, and ſundꝝ deuiles amonge them, concerninge the way, as well how to woꝝhip him, here vpon the earth, as alſo to ſeeke ſome ſhoꝝte, and reaty meane, to come to the ſight, and beeholding of him. But notwithstandinge, in as much as they wanted the direction of him, which is the leader into all trueth: they tyꝛed themſelues in their owne ſonde immaginations, and, not onely in ſteade of the true woꝝhippinge of him, frequented Idolatries, moſt horrible, and execrable: but alſo, to come (as they ſuppoſed) to the ſight of him, attempted meanes, moſte pernitiouſ, and dampnable. In ſo much, that diuerſe of them, willinge to hye themſelues apace, to bee in preſence, with that immortality: could finde no better, oꝝ readier way, then ſpeedily, to murder, and kill themſelues. Which dooinges of theirs, notwithstandinge they were heynous, and wicked, and miſſed of the ende, and purpoſe, foꝝ which they were doone, (foꝝ this is certaine, that Hee which beleeueth not in the Sonne of God, the anger of God doth abyde vpon him: And agayne the Apoſtle ſayth: It is impoſſible without fayth to pleaſe God: yet it is apparaunte thereby, what earneſtneſſe was amongeſt theſe, both to ſeake (accoꝝding to their owne blinde iudgementes) what this God ſhould bee: and alſo, which ſhould bee the waye, not onely to walke, but rather to make haſte, and ſpeede vnto him. Which, if they that do profeſſe the name of Chꝛiſt, would conſider, and but compare themſelues in theſe circumſtaunces, with theſe men

Rom. 1.

1hon. 3.

Heb. 11. &
Rom. 14.

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men, beeing but Heathens, and voyde, both of the true knowledge of God, the creatour, and also of him, which is the onely way, and would, but sumwhat considerately conferre together, the blynde diligence of the one, with (as it may bee very well termed) the diuelish, and secure negligence of the other: their sozwardnesse in seekinge after that, which by all their toylinge, and tyzing of themselves, they could not truely finde out, with our backwardnesse, in not keeping, and embracing that which (without our laboures) is freely geuen vs, and layed befoze our eyes: their seruency, in desiringe to finde and runne the way, to that which they wished for, with our coldenesse in walkinge the right way, which is playnely drawne forth, and delineated befoze vs: to bee shorte, their perswasions of themselves, by this visible Sunne, with our dulnesse: who, by that true, and bright shining Sunne, which is the brightnesse and wisdom of the Father, will not bee instructed, nor moued: If (I saye) they would with some earnestnes, consider these things: it were not to bee doubted, but as they do detest, and abhorre, the name and conuersation of the Heathen: so they would spathe (in such matters as seeme, to be the weightiest of all others) to bee eyther by others accounted, or in their owne consciences to bee condemned, for in serious vnto them. But, to leaue all other partes of comparison, and onely to speake of one poynt, which concerneth our present purpose: it was taught amongst them, and practised by such as were of the best, and most reasonablest amongst them, as a most necessary, and principall doctrine: that they shoulde not alwayes beere continue, But passe from hence: and that there was an immortalitie of the Soule, which beeing seperated by death, from the body, should, eyther, for the well, and vertuous walkeinge heere, (accordinge to their accompting of a vertuous lyfe) bee gathered into a certayne place of pleasure, with

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with the Goddes, or els, for not followinge the morall preceptes in following vertues, and eschewing vices, should not inioy the sight of the Goddes, but should by them bee punished.

This was the Summe of (as I may terme it) their naturall, and blinde religion. Thus much euen nature her selfe, in that her corruption, had taught them. And therefore the better to stirre by their hearers, to walke vertuously, and with the more desire, in that path, which they supposed to bee the right waye: they uttered, and commended vnto them, and their posterity, many pithy, and saoury sentences, as: *Philosophia continua mortis meditatio*, that is: the loue or studie of wisdom, is the continuall meditation of Deatch: And, *Ad Ens Entiu semper contendendum*, that is: Wee must euer bee walkeinge towards the cheefe being of beeinges, (whereby is meant, God himself,) with infinite such others, so tedious, here to be recyted, as in their bookes dayly handled, are plentifully to bee seene. But wee, which do beare the name of Christians, which liue at these dayes, in which (by the great mercy of God) such infinite treasures of Heauenly wisdom, and knowledge of Christian doctrine, is powred forth vpon vs: yea wee which haue, for their shadowed, and false, a cleare, and perfecte religion: for their crooked, and uncertayne bypath, a streyght and most assured highway: for wisdom naturall, the wisdom Diuine: for Plato, Aristotle, and their Schollars, the Prophetes, Christ, and his Apostles: for the doubtfull ende of the pathe, which they taught, the certayne, and assured ende of the way which wee are instructed to walke in: are yet notwithstanding, in respecte of them so dull, and so carelesse of all these thinges, yea, and so litle ashamed of this comparison with them: that wee are litle, or nothing pricked forward, with the consideratiō of our more plentifull blessings; litle, or nothing consider our owne contempt

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contempt, and ingratitude: seeme to make lesse accompt of Christ, his Apostles, and Ministers, then the heathen did of Pythagoras, Plato, Aristotle, and their Sectaries, and disciples: same, neyther by the promises of God to be allured, nor, by his threatenings to be feared: to be chozt, seeme neither to feare to runne headlong into that path, which leadeth to destruction, nor to regarde to walke in that way which guideth to saluation. It is therfore to bee feared, least that come to passe, in this comparison, which our Saviour I E S V S C H R I S T himselfe pronounceth in the 12. of S. Math. comparinge, the diligence, and regarde of the Queene of the South, in comminge from the farthest partes of the world, to heare the wisdom of Salomon, with the negligence, and contempt of the Jewes: in refusinge to bee taught by Christ himselfe, comming amongst them: and likewise in comparinge the repentance of the Niniuites, at the hearinge of Jonas: with their obstinacy, and rebellion, in refusinge to heare the Sonne of God himselfe: namely, that as bee there concludeth of them both: that aswell the Queene of the South as also the Niniuites, beinge prophane people, and heathens: shall rise in the last iudgemente, and condemn that adulterous, and obstinate nation: so that these heathens, shall then also arise, though not to theyr own saluation, yet to the condemnation of those, which (glozyng in the name of Christians) haue so litle regard to walke the right way of eternall saluation. Which way of Saluation, soasmuch, as it hath berne, by diuerse woorthy instrumentes, of the Church of Christ, in these our latter times, and ages of the world: tryed, and disseuered from that bypath, which leadeth to destruction and is (by the woorde of God, wherin that right way is set forth, and offered) sufficiently cleansed, from all bzaubles, and weedes of incombzaunce, which both for wante of good husbandinge, and walkinge in, had ouer-
grown

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growen, and hidde the same from many: and is now at the length, made so playne, and visible, that it may be seene of all those, which doo not wilfully eyther close by their eyes, that they will not see it, or if they doo see it, yet will not suffer their foote once to treade within it: a godly man (considering this) may, with sorrow, and griefe of minde, iustly mervayle, why there bee so many, which will not know it: so fewe, that doo regarde to know it: and why, fewer hauing found it, and beeing set into it, do so slenderly goe forward, and continue their course in the same. That wee may the better conceiue the causes of these thinges: let vs first consider, wherein this waye of Saluation doth consist. The knowledge therof consisteth, in the right vnderstanding of these two thinges, namely of the Law, and the Gospell. Whereas the Law therefore setteth forth vnto vs the Justice of God, and is set before vs, that wee may playnely see therein, as it were in a glasse, both what God requireth of vs, and also how weake, and vnable wee be to fulfill the same, that wee seeinge our owne, both deformitie, and imbecillity, should seeke for a cleanser, and a stronger, that may both cleanse vs, and fulfill it for vs: and by this meanes to be ledde to the Gospell, which setteth forth the same vnto vs: here, the first sorte, hauinge beene trayned vp, and nozeled in another manner of doctrine, concerning the Lawe and the Gospell, and hauinge not learned, the true endes, and right vses of them, for the which they were geuen: are so obstinately bent agaynst this true knowledge of the right way, which is in them contained: that they will suffer themselves by no meanes, to be brought, once to enter their foote into it. The seconde sorte of people, are mere Achaxites, and such as hauinge beene alwayes full fed like Epicures, and thozowly pampered vp, with all kindes of worldly voluptuousnes, and pleasures of the flesh: are so lulled a sleape in them, by
the

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the subtilty of the Deuill, who holdeth them fast snarled: that they haue no leasure, once to bethinke themselves, no: to regarde, eyther what G O D is, o: his Lawe, and Gospell, neyther yet, what no: where they themselves bee, no: how they came, o: so: what cause they are placed in the worlde, no: how they shall departe sooth of it, no: what shall become of them after this lyfe, and so neyther passe so: Heauen, o: Hell, G O D, o: the Deuill: and therefore, no woonder, though they care not, so: the inquiringe, and much lesse so: walkinge in this way: being (as they suppose themselves, (in such a way, as there neyther is, no: can bee any better. The thirde sorte, which doe finde it, and doe enter, and walke into it, and yet are oftentimes stayed, and hyndered in their course: are euen the most holyst in this lyfe, and the very electe of God: who hauing entred into it, and purposing with a good Conscience to walke so:warde in the same: are notwithstandinge oftentimes, thzough the malice of the Deuill, (continually warring against them, and seeking to plucke them so:th of that way, into the bypathe of destruction with him, and thzough the frailty of their own flesh, and the continuall allurementes, and baytes of the world, are oftentimes so drawne aside, and hindered, yea so bewitched, and dazeled: that it oftentimes seemeth vnto them themselves: that they neede not so earnestly, and so dilligently regard, to continue still their walking in the same. Hereof it cometh to passe, that, (by the permission of God) they being eyther drawne backe, o: stayed from going so:ward, o: pluckt so: a season beside the way: many heynous, and horrible offences, are by them committed: which aduantage (as long as they heedfully kept themselves, within the limittes of the right way of Salvation) the Deuil could not haue of them. When Dauid demaunded of the Lord, Wherewithall, a young man should cleanse his way, and the answere of the holy ghost within

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him was this : By rulinge himselfe according to the worde of GOD, was then no doubt, both mindefull of this way, and diligently troade, and walked in the same: but, being a litle stayed therein, hee was drawne aside, and committed the most horrible offence of Murther, and Adultrie: but God hauing compassion vpon him, and not suffering him, vtterly to lose the right way of his Saluation: ioyning his Mercy, and Iustice togeather, and sending them vnto him, by the Prophet Nathan, did both mercifully set him in the right way agayne (after hee had repentauntly acknowledged his declining from the same) and also therewithal, iustly scourged him for his wandring & digression. The lyke may bee found of Ezechias, Manasses, Peter, and diuerse others: which (in reading of the holy Scriptures) are almost euery where to bee found, and here, for expelling of tediousnesse, are omitted. So that albeit, the godly man, or woman, bee sometimes hindred in the walking of this course, from goinge forward, or be plucked backward, or seemeth (as it were) set quite beside the way, wherby (as the examples aboue recited do declare) many horrible offences, and wicked actes, pleasant to the Deuill, are by them committed: yet, this hope they haue left them: that God will not suffer them (with the obstinate wicked, & carelesse vngodly,) to perish vtterly from the right way, but that hee will reach forth his mercifull hand of direction vnto them: which (they hartily repentinge, and taking holde of) will set them in the streight, and right way agayne: wherin if they shall perseuere, and continue vnto the ende: they shalbe sure (as our Saviour Christ himselfe hath promised) to bee vndoubtedly saued. For, so hee himselfe sayth in *Math.* Hee that continueth to the ende, shalbe saued: And agayne: Continue vnto the ende, and I will geue thee a Crowne of lyfe. Thus wee see the diuersity of the people, which lyue, & remaine, euen amongst vs which professe the name, and religion
of

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OF IESVS CHRISTE, how, and in what manner they
bee affected, to the knowledge of this way of eternall lyfe,
and Saluation. Whereof, some, (by meanes of a for-
mer false receiued opinion deeply rooted in them) bee ob-
stinate, and wilfully will not learne it: some, are negli-
gente and carelesse, that they passe not for it: the thirde
sorte yet imbracing it, and reioysing to walke in it: are
notwithstanding (thzough diuerse, and infinite impedi-
ments, and hinderances) either stayed, or plucked back,
or aside from it: and yet notwithstanding, by the mercy
of God, are called backe againe by earnest repentaunce,
and are agayne set therein: wherein they walke here by-
on the earth, and continue their course in the same vnto
the ende, depart this life in walkinge in the same, and at
the ende of this way, enter into the Citie of eternal rest,
and saluation. The true doctrine wherof, being in this
litle Treatise both learnedly, and also clearly, & plainly
set forth, by this godly learned man, being such a one, as
by the iudgement, and opinion of diuerse of the best lear-
ned of this our time, hath deserued, not the least comen-
dacion, of the Church of Christ: when I had perused, and
conferred with my frænd, I thought very meete, and pro-
fitable, to conuert into our vulgare speche, for the com-
modity, & comfortable instruction of all those, to whom it
shall please God, to geue eyes to see, eares to heare, hearts
to conceiue, and feete to walke aright, in the ready way to
lyfe, therein set downe, and deliuered: as in the diligente
reading, and meditating of the same, shall (I hope) to the
comfort & sound instruction of the Christian Conscience,
more playnely appeare. For, as the Doctrine therein
conteyned, is, both necessary (and as touchinge the sub-
stance therof) is such, that the true Christian man, or
woman, may not bee without the knowledge, and practise
therof, in this life, if they desire to attayne to the know-
ledge, and vnderstanding of their saluation in the lyfe to

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come : so is it (asmuch as is requisite therunto) both pithily, very playnely, and also familiarly, aswell in plain speach as easy Methode, set downe, and deliuered : & further, with good aduiselement, and deliberation handled, and diuulged. Touching the Authoꝝ himselfe, it is sufficiently knowne amongst the learned, what hee is: as beeing such a one, which hath not the lowest rōme, amongst the best, and moste approued Chꝛistian wꝛiters of this our age : brought vp from his infancy, in the studies, and exercises of learning, and godlynesse, notably qualified, and furnished aswell with liberall artes, and languages : as pꝛincipally in the study, & pꝛofession of Diuinitie: which pꝛofession hee hath wꝛthely and diligently executed (as by his owne testimony set downe in his Epistle befoze this booke, is to be seene) by the space, and continuance of thꝛtye yeares : beeing therunto called, by the Kinge of Denmarcke, to supply the place of his publique reader, and pꝛofessour of Diuinitie, in his vniuersitie of Hafnia, where with great fame (as I heare) hee at this day continueth. Touching the perticuler matters, conteyned, and handled in the booke, ther are such (as I haue already sayd, and in the diligente perusinge therof shalbe better perceined) that the knowledge of them in a Chꝛistian, may not be wanting. And I doubt not but the Chꝛistian reader (if hee haue any desire to aspire to the knowledge of Iesus Chꝛist) hauing a while busied himselfe therein : shall freely in his owne conscience confesse, as much as I haue heere spoken. For, if hee desire (in shꝛt summe, and bꝛiefely, and yet sufficiently) the perfecte, and right vnderstanding of the Law of God, what it is, how many, and what the true vses therof be, to what end it is geuen vnto men : also, what the Gospell is, and to what ende it is geuen, what we must necessarily beleue of Chꝛist, (as it is consonant to our common sayth :) How hee is our Mediatour, Redecmer, and Sanctifier : by what meanes hee

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hee declareth and setteth forth his benefites vnto man-
kinde, what his benefits be toward vs: what is to be con-
sidered & learned of the Sacraments, aswel of Baptisme,
as of the Supper of the Lorde: besides diuerse other ne-
cessary doctrines, of the right woꝛshippinge, and seruice
of God, of prayer, and diuerse other places which (as I
haue sayd) in the diligent perusing of the same, shall moze
evidently appeare, to the Christian reader. If hee desire
(I say) to bee instructed, exhorted, or comforted, in these
things, hee may here finde them, both soundly, & plainly
expounded. All which pointes, being by other most god-
ly, & learned pastoures of the Church of Christe, notably,
and pithily in these latter times set abroade vnto the be-
holding of the woꝛlde, to no small benefit of the Congre-
gation of Christ: yet by reason of their buckling with the
aduersaries of the trueth, in refelling their corruptions,
and cauilling obiections, they were forced, to write with
greater stile of woꝛdes, and moze Scholeryke, whereby
their woꝛkes became moze conuenient (in some pointes)
foꝛ studentes in Diuinitie, then foꝛ the common peoples
perceauerance, and Capacitie. Which things I speake,
not that I would behoꝛte any from the reading, and dily-
gent exercysinge of them: yea I doe rather most hartely
exhoꝛte them therunto: but this I say, to the ende, to take
away the offence, which (as I my selfe haue heard (some
haue taken (though vnderferuedly) when they perceyue
the in some places (foꝛ the causes afoꝛe recyted) to write
eyther some what longer then they thinke mete, or sum-
what moze artificially then they doe conceyue. Which
offence, (not geuen, but vniustly taken,) they should easi-
ly let fall, if they woulde consider the causes afoꝛesayde,
which violently drew those learned men, and by an ine-
uitable necessity, enforced them so to doe. From which
tediousnesse, (if they will needes so accompte it) they

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are in this small treatise deliuered: where so sundry great occasions were not geuen to the Authoꝝ: For as hee aunswereth here but to few obiections, so, writinge his booke for the common sort, hee frameth his answeres and solutions, bothe shorthe, and easie. Which worke (after sundry other learned, and fruitfull laboures wꝛitten of Diuinitie, by him, which are extant, and set abzoade in the Latin tongue:) the sayde Authoꝝ wꝛote, and deliuered abzoad, at the first, in the Danish language, for the instruction, and consolation of the people of that nation, and specially for such of them, as could not gather y^e knowledge of godlynesse, forth of other languages, wherein it was wꝛitten: which being so wꝛitten, and set abzoad, it was, by diuerse learned men of the same Region concluded vpon, for the worthynesse thereof, to be turned into the Latin speeche, to the ende, that other faithfull heades, and teachers of the Church of Christ, seeing the same, and perceiving it to be, both sound, and comfortable, might the sooner conuerte. oꝝ cause the same to be conuerted, into their owne seuerall languages: and commend the same, to those porcions of the Church, and flock of Christ which are to their seuerall charges committed.

Which Treatise being now at the last, conuerted into our common language, by mee, for the causes aboue rehearsed: I here dedicate, and present (Right worshipfull) vnto you both: beseeching you to accept the same, as an argument, and testimony of that well willing affection, which (by sundry your gentlenesses exhibited, and shewed) you haue, deseruedly, rayled vpon in mee. And albeit, I can not iustly auouch it, to be any recompence for any parte of the same: neither yet doo proffer it to that ende: yet rather then I would incurre the compasse of that sentence of the Philosopher, Perit quod facis ingrato: That is losse which is doone to an vnthankfull person: I had leiffer by proferinge that litle, that I may make auoydance

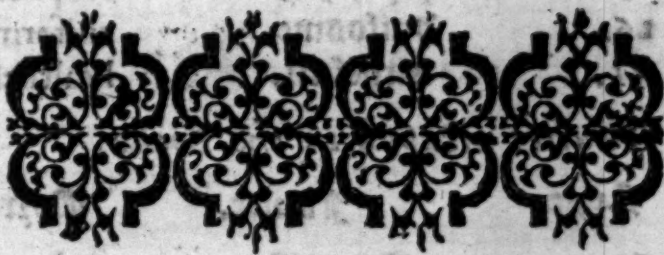
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auoydaunce therof. I beseeche almighty God preserve you bothe, and confirme, and increase in you, vnto the end, those good giftes of his grace which he hath already begun in you: and so illuminate you with the light of his holy spirit, that yee may both see the right way, and seeing it, you may haue a desire to walke in the same: and that walkeing daily forwarde in the same, and so continuing vnto the end: you may passe, in at that gate, which leadeth from the surginge, and dangerous Sea of this transitorie lyfe, into the Haven of perpetuall rest, and quietnesse, there quietly, peaceably, & ioyfully, to beholde the glorious face of IESVS CHRISTE to whom with the Father, and the holy Ghost, be prayse and dominion for ever. Amen.

Your Woorships humble at commaundement:

N. Denham. From London this xxv. of October, the yeare of our Redemption, 1578.

FINIS.



To the Christian Reader.

WHer as in this booke (good Christian Reader,) certaine faults are committed in the Printinge thereof, though they bee not many: which haue come to passe, for want of directing the Printer, in some such places of the written copie, which were eyther blotted, or obscurely penned: & in reading might be some trouble, or hinderance vnto thee: my counsaile is, that (bee fore thou sette thy selfe, to the diligent reading thereof) thou shouldest looke vpon these faultes here followinge, and as thou findest them here set downe, and noted by the Pages, & lynes: so thou shouldest turn vnto them, and with thy pen, amend them, which beeing doone, thou shalt reade it (I hope) to thy instruction, and comforte, I ceasse here to speake further of the dignitie, of the worke: wishing thee, first to reade it, and then after, to reporte the dignitie thereof to others: and in my simple Iudgemente thou shalt finde in thy conscience, cause sufficient to commend it, and thanke God for it.

So fare well.

Faultes escaped in Hemmingtus his Epistle.

Page.	Lyne.	Faulte.	Correction.
8.	25.	appecrations,	apparitions.
9.	3.	Aegypticall,	Aegyptiacall.
Codem.	30.	varitie,	varietie.
12.	23.	Prophet,	prophetes.
Codem.	26.	vnifosme,	vniforme.
Codem.	31.	althefull,	healthefull.

Faultes escaped in the Booke.

Page.	Lyne.	Faulte.	Correction.
17.	13.	admonith,	admonished.
19.	23.	Ceremonieall,	Ceremoniall.
22.	30.	natiue,	natiuitie.
25.	9.	first,	fifte.
28.	12.	as,	all.
35.	27.	punished,	vnpunished.
44.	23.	cleane,	cleauc.



To the magnificent, and worthy Gentleman, excellent in wisdom, vertue & godlinesse, Biornone Kaaes. Lord of Starupgaarde, most prudent senatour of the kingdome of Denmarke, president for the King in the Tower of Malinogien: And to his welbeloued wife, the noble, chaste & godlie Lady Christine Nicolai Fil.

Nicolas Hemmingius wisheth grace and peace from God the father, through our Lord

IESVS CHRIST.



O all the things which are in the worlde, there is nothing either more better, or more precious, either yet more profitable: than to know God, & his will aright, and to worship and reuerence the same. For, as this whole world is momentanie, and shall passe away: so in like manner the treasures thereof, with how soeuer beautiful and magnificent titles they be named: Yet (to be all fleeting & falling away) dayly experience may shew and teache vs: vnlesse we would suffer our selues to be blinded, or (as it were) to be bewitched of the same. But, to knowe God (Arigh) and (hauing gotten the knowledge of him) to worship him aright, according to his will, reuealed in his word: that continueth for euer, and leadeth man (from the vnstedfastnes of this vnconstant world) the right way to eternall life and saluation. Therefore in Iohn, Christ saith: *This is e-*

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Iohn. 17.
verse. 3,
ternall

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Psal. 84.

eternall life, to knowe thee to be the onely true God: and Iesus Christ whome thou haste sent. And in another place: What doth it profit a man to gaine the whole worlde, and loose his owne soule? Therefore Dauid iudgeth aright, in Psal. 84. where he saith: *One day in thy courts, is better than a thousand: I had rather bee a doore keeper in the house of my God, than to dwel in the tents of vngodlynesse. For the Lord God is a light and defence, the Lord wil giue grace and glorie: and no good thing will he withholde from them, which walke in innocencie.* In these wordes, Dauid putteth a difference betwene those, which are without the church, and those (whiche beeing within the Church of CHRISTE) haue the true vnderstanding of the BEEING and VILL of God.

This difference, he placeth in fīue thinges, moſte ſpecially to bee remembred: by the contraries of which, both doe appeare the more euident: namely, bothe how great, the honour, and high bleſſed eſtate of the children of GOD is: and contrarywiſe, how great the miſerie and calamitie is, euen of the moſte mightie of this world, which be not citizens of the Church of God.

The firſt good thing, and commoditie of the children of God, or of the Church is, *that God himſelfe is in her as a moſte lightſome ſun.* For, euen as from this viſible Sunne, there commeth vnto the worlde, *Light, Heate, and ſhining beames*, wherby al things are quickened and cheriſhed: ſo, fro God, (which is the Sun inuiſible) there cometh vnto the Church, *Light*, (that is to ſay) cleere knowledge of GOD: there commeth *Heate*, that is, affections burning with Faith, Hope, and Loue: and ſhining beames, which are the manifolde

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folde consolations, whereby the faithfull soule is re-
leeued, cherished, and comforted. This Sunne, as it ri-
seth to such as feare God: so it setteth to the negli-
gent, the wicked lyer, and the carelesse. It is therefore
(with great diligence) to be taken heede of: that the
godlie (through a certaine sluggishnes of their owne,
in hearing, or reading the word of God, wherein this
Sunne brightly shineth) doe not suffer this Sunne to
be, either darkened, or hidden from them. For, as this
visible Sunne, if it shall seeme to a sicke body in his
dreame, to be hid, or darkened, there is daunger (as
Hippocrates affirmeth) of mooste certaine death, to
the sicke body, to be at hand: so, if our sunne *christe*
be darkened vnto vs (his doctrine beeing either abo-
lished, or obscured) not onely darcknes hangeth ouer
vs, but also the death of the soule, and mooste assured
eternall condemnation.

Furthermore, we may heereby perceiue, the mi-
sery of them, as many as are destitute of this sunne
the worde of God. For, they beeing blinde, doe, bothe
grope in the darknesse of ignorance: and beeing ig-
norant of God, are stricken with dreadfull amased-
nesse of minde, when sinne theweth forth it selfe in
their consciences. And albeit, that Conscience see-
meth in many, to be (as it were with an hot yron)
seared, as though it were voyd of all feeling of sinne:
yet notwithstanding it will at sometime be wake-
ned vp, at the least in the extreame agonie of death,
and will driue the miserable soule into desperation:
than the whiche thing, nothing may happen vn-
to manne, either more heauy, or more bytter: as
hauling leather, that hee had neuer beene created

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and brought vnto light.

Psal 5.

Psal. 18.

1. Tim. 1.

The second good thing, or commoditie of them which knowe the *essence* and *will* of GOD, and yeelde themselves obedient to the same, is: that God is a defence, or sheeld vnto them, wherewith they are compassed, defended, and sheelded, against the kingdome of darcknesse. Of this sheeld speaketh Dauid in Psal. 5. when he saith: *All they which hope in thee shall reioyce, they shall euer be giuing thanks, and thou shalt dwell in them: all they which loue thy name, shall reioyce in thee. For thou Lord shalt blesse the righteous, and with thy fauourable kindenesse, shalt thou compasse vs as with a sheelde.* Item Psal. 18. *And thou hast giuen me the defence or sheelde of thy saluation, and thy right hand doth vpholde me.* In this manner, it is the good pleasure of God, that he wil not on-ly, (with the crowne of his fauourable kindenesse) compasse his about: but also, will haue them to bee happie, with perpetuall blessednesse. Paule, when he writeth to the Ephesians, thus: *(take vnto you the sheeld of faith, wherewith ye may quench all the fiery darter of the wicked:)* Signifying, that we are the compassed about with the sheeld of faith, when we fight a good fight, holdeing a stedfast beleefe of the doctrine, with a sure confidence of mercy, & a good conscience. This *sheelde*, forasmuch as the enemies of God doe want: what (I pray ye) can be more miserable then they? For in asmuch as they be naked and vnarmed, they are not able to resist the diuel the prince of darkenes: but he obtaineth ful dominion in them, & throweth them headlong out of one wickednes into an other, yntill he haue brought them to vtter destruction.

The third good thing or commoditie, which the
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godly haue by the healthfull knowledge, and feare of the true God: is called of Dauid *Grace*.

This *Grace*, is the fauour of God, forgiuing sinne to the belecuers, for the death of his sonne, and garnishing them with a most pure garment, which is, *The obedience or righteousness of Christe*: V Whereby they are in such wise reputed righteous in the sight of God, as if they them selues had fulfilled the lawe. But they which are out of the congregation, are voide of this grace of saluation: and doe remaine vnder sinne, the wrath of God, and eternall damnation, for their iniquitie.

What this grace is.

Roma. 5.

The fourth commoditie which they (that know and feare God) doe inioy: is called of Dauid, *Glory*. This *Glory* is, *The adoption* of the adopted sonnes of

What this glory is, and wherein it consisteth.

GOD: *The inhabiting* of the holy ghoste, and the hereditary possession of eternall blessednesse, by Iesus Christe. But contrarywise, they whiche doe not knowe God, are the bondslaues, and dwelling places of the diuell, are mooued by his spirit, and to eternall ignominie, are they reserued.

The fifth good thing or commoditie, which God (by the psalmist) promiseth vnto the godly, is cōtein-
ned in these wordes: *He will withhold no good thing from them which walke in innocencie*. O, how great is this promise? It is all one as if he should say: They which walke in innocencie, (that is to say) they which by faith doe yeelde obedience vnto God, shall be abundantly indewed with all good thinges: so, that they may perpetually inioy them, and shall neuer stand in feare of any euill to come vnto them. And albeit, that all the Children of God, shal in this world suffer persecution:

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persecution: yet notwithstanding they are certaine of the good things promised, which heere they obtaine by hope, and in the life to come, shall (without all impediment) for euer possesse. But contrarywise, they (which haue neither learned to knowe God by his worde, neither yet to feare him according to his will: vnto them ignominies, sorowes, and calamities, shall neuer be wanting: but vnto the Diuell, (whome they haue serued) they shall be thrall and subiect for euer.

Heereby now euery one may easely vnderstand that to be moste true which I propounded in the beginning, namely: That of all things which are in the world there is nothing either more better or more precious, neither yet more profitable, than rightly to know the ESSENCE and WILL of God: and that this knowledge is drawne forth of the word of God, in the which word, he hath opened bothe him self and his wil. But least any man should suffer himselfe to be seduced by the deuill & his members: it is to bee knowne, that the worde of GOD is not any other where to be sought, than in the writings of Moses the prophetes, the euangelistes and apostles, whiche are beautified with the testimonie of the omnipotent God, which is the eternall veritie, and can not lye, as Paule speaketh. But some may obiect, or, at the least thinke with himselfe in his heart, (as many doe, although they expresse it not by their mouth) after this manner: If wee were certaine, that that worde were in very deede, the worde of God him self, doutlesse, it were of all things farre the most precious: but, the world, for a great parte therof, is against the same, and fewe there be which imbrace it, and

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& fewest of those which liue according to the same: yea, there be also very many, which verely with their mouth confesse the same to be the word of God, but yet by their liues and manners (contrary to the same worde, whereof they doe so commonly boast) they deny the same. This (without all dout) is that temptation, which the Diuell breathed into our first Parents, whereby he also seduced them, neither doth he at this day cease with vnwearied study, by this his olde deceitfull subtiltie, to circumsent and destroy very many. It is therefore cheefely necessary for all Christians, to haue in a readinesse, (touching the certitude of the word of God) firme arguments & sure demonstrations, which (in the olde and new Testament) are euery where to be found.

There be in generall two kindes of testimonies, by which it is couinced, that the doctrine of the church in the bookes of the Prophets and Apostles deliuered: is verely proceeded and inspired of GOD him selfe. Of these, the first is, *An outwarde testimonie*: but the other is *inwarde* in the heartes of eche of the godly.

I call that the *Ourwarde Testimonie*, which runneth into the senses of men, that it may send to the minde, the brightnessse of the Heauenty veritie. Of this, there be six partes, of which partes, albeit euery one by it selfe, might suffice, to euince the infallible certitude of the doctrine of the Church: yet notwithstanding it pleased the moste mercifull God, by so many meanes to sustaine our infirmitie.

What the outwarde testimonie is.

The firste parte therefore, of the *Ourwarde testimonie* is, *The Diuine manifestation*, by the whiche God him selfe, (proceeding from his secret seat) hath,
(with

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(with his owne voyce) revealed his wil, touching the doctrine of the Lawe and the Gospell. And, albeit that God hath often, and at diuerse times manifested himself, repeating with other, & other words, the selfe same doctrine: we notwithstanding, wil recite certaine of the more selected appearances of God.

First of all therefore, hee appeared to *Adam* after the fall, and deliuered first with his owne voyce, the doctrine of the *Lawe* and the *Gospell*. For in that that he layd punishments vpon our first parentes, for their rebellion (in perpetuall testimonie of his anger against sinners) it pertaineth to the lawe: and in that *Gen. 3.* that he promised: *The seede of the woman, to crush the serpents head,* it is the voyce of the *Gospell*.

Furthermore, God appeared vnto *Noah*, and by a wondrous deede confirmed bothe the doctrine of the law & the Gospel. For, when with the flood, he destroyed the vnrepentant: he executed the sentence of his lawe: but when he deliuered *Noah* beleeuing his word, & (by faith) beeing obedient vnto him, he established a testimonie of the promise of his grace reserued, which is of the *Gospell*.

After the flood, *GOD* appeered vnto *Abraham* ten times, to *Isaach* his sonne twise: and to his Nephew *Iacob*, seuen times. In which apperations, was propounded not diuers, but one, and the same doctrine alwayes, of the *seede of the woman*, (that is to say) of *christe Iesus our saviour*.

After these thinges, God appeered to *Moses* in *Egypt*, repeating bothe the doctrine of the lawe and the *Gospell*, and with wonderfull doings confirming the same. For the iust plague & calamitie of *Pharao*,
and

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and his ministers, is to be referred to the Lawe: but, that glorious deliuerance of the people, with Moses, foorth of that *Egypticall* house of seruitude: is to bee referred to the Gospell. All which things are, figures of the last Iudgement, wherein God will condemne the Diuell, with all his traine: and receiue to himself, into euerlasting Tabernacles, as many, as with a true, and liuely faith, shall constantly cleaue vnto Christe.

In the new Testament also, the same GOD hath founded his word from Heauen, and hath commended vnto vs Christe the teacher, with his owne mouth, saying: *This is my beloued sonne, in whom I am well pleased: heare him.* As if he should say: *In time paste, I* Matth. 3.
promised the seede of the woman to crush the head of the serpent, & to repaire againe my image in man, (the curse of the Lawe beeing taken away) beholde, he is heere present, heare ye him, which hartely loue life, and saluation: for in him am I wel pleased (that is to say) by this my sonne, am I reconciled to the world, that is, to all them, which (by faith) shall receiue him. Let vs oppose all these apparitions, with many others (in which one, and the same doctrine is alwayes repeated) against the Deuill, and all wicked Sophisters, Mahometistes, vnbeleeuing Iewes, and prophane nations: and to conclude, against our owne prudence, and carnall wisdom, ascribing vnto God alone, the praise of the veritie.

The second parte of the *outwarde testimonie* is, *The varitie of miracles*, (that is to say) of the peculiare, and extraordinarie workes of God, which can not bee doone, by any creature. All these thinges hath God

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doone,

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done, that he might help our imbecillitie: that when these outward miracles should present themselves to our eyes, we should decree in our minde, that to be the doctrine of God, which (with such manner of woorkes,) as with scales is confirmed.

And, albeit that these miracles (from the beginning of the worlde, foorth vntill the times of the *Apostles*) be innumerable: yet notwithstanding the scope, and end of them all, is one: namely, that they might confirme the trueth of God, (that is to say) the doctrine of the Lawe, and the Gospell.

In the olde Testament are found miracles done before the flood, in the flood, and after the flood. Likewise in *Egypt*, and after the going out of *Egypt*, and in the wildernesse, by the space of 40. yeres. In like manner, in the time of *Iosua*, of the *Iudges*, of the *Kings*, of the Captiuitie of *Babylon*, and of the *Macchabees*, vnto the comming of *Christe*: all which, did seale the same doctrine, beeing oftentimes repeated.

The miracles also, of the new Testamēt, wrought by *Christe*, are no lesse wondrous: concerning which, he saith to the *Iewes*: *if ye beleene not mee, beleene my woorkes*. Cheefly this is woorthy to be considered, that *Christe* the third day rose again from death, and afterwarde, in the beholding of five hundred brethren, did ascend visibly into heauen: and so accomplished the first promise made vnto *Adam*. All these, yea or one of these miracles might be sufficient for vs, that we should beleene the word of God: but it so seemed good vnto God, by the varietie of these, to sustaine our infirmite.

Gen. 3.

The third parte of the Outwarde testimonie, is

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The moste certaine fulfilling, (or accomplishment) of the Prophets: which witnesseth, that God himselfe spake, by the mouth of his ministers. For, we haue an vn-moueable foundation of our faith, when (to the fore-sayings concerning the Messias, or Christe, prophesied by Moses, Dauid, Daniell, and other Prophets) we see the History euangelicall, to aunswere. The stedfastnesse of faith (saith Augustine) consisteth in this: that all thinges which came to passe in Christe, were tolde of before. Hence of our faith concludeth on this manner.

He alone, without all doubt, is the true, and onely Messias and Sauour of the worlde, in whome alone doe meete together what soeuer hath beene foretolde, touching the Messias, by Moses, and all others the Prophets of God.

In Iesus, the sonne of Mary alone, meeteth together, what soeuer hath beene (touching the Messias) foretolde by Moses, and all the rest of the Prophets of God:

Therefore: Iesus alone, the sonne of the virgin Mary, is, (without all doubt) the Sole, true, and only Messias, and Sauour of the worlde.

Vpon this foundation, the Apostles of Christe, Peter and Paule, builded the faith of the Gentiles: whiche would neuer haue beleueed in Christe, vnlesse they had shewed them, this agreemente of the foresayings, and their fulfillinges in Christe. Touching this mat-

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ter, let the 17. *Akt*: and 2. *Peter*. 1. bee reade.

In like manner also, the foretellings of the Prophets (touching the moſte greeuous persecutions of the Church, which at this day, we finde that Romish *Antichrist*, and *Mahomet*, to fulfil) are extant. Heere, let vs comforte and liſte vpp our ſelues againſt the kingdome of the Pope, & the raging of *Mahomet*, when we conſer the euent, with the Prophecies ſhewed long time before. Of the tyrannie of the Roomiſh Biſhop, and *Mahomet*: *Ieremie*, and *Daniel*, foreſhewed: when we therefore doe ſee theſe things to haue come to paſſe, what letteth, that we ſhould not thorowly perſwade our ſelues, that thoſe thinges ſhall come to paſſe, which are foretolde of the *Aduent*, or comming of the kingdome of **IESVS CHRISTE**, wherein, namely in the laſt day, he will appeere, and will raiſe vp all people from death, thoſe whiche haue doone good, to the Reſurrection of life: but thoſe which haue done euil, vnto the Reſurrection of damnation, as the whole ſacred Scripture, touching this matter, doth euery where moſte plentifully teach vs.

The fourth parte of the Outwarde teſtimonie, is, the conſent of *Moses*, the *Prophetes* *Chriſte*, the *Apoſtles*, and of the whole vniuerſall Church, in doctrine and worſhipping of God. For, all theſe, with one vniforme agreement, haue holden the ſame doctrine of *The Lawe*, and *The Goſpell*, and the ſame manner of worſhipping God. Neither hath the diuerſitie of ceremonies (which for the conſideratio of times, haue beene changed) troubled this agreement, one, & the ſame foundation of the true and althſehull doctrine, euery where remaining. But if this doctrine had not
beene

beene inspired by God, so greate an agreement had neuer beene in these Ministers of God: whome, (both in teaching, and propounding the same matters, it is conuenient, that their successours should imitate.

VVhere that thing is accomplished, there must needs be the true Church of Christe, and without this not else where.

The fifth parte of the Outwarde testimonie, is, *The Indurance*, and conseruation of the Church, from the beginning of the world, vnto this time, and so farther, vnto the last day of Iudgement. Heerunto appertaineth that, which is in Acts. 5. *when the scribes, and pharises rose vp and went together to counsaile, to suppress the Apostles of Christe: that auncient Gamaliell, a Doctor of the Lawe rose vp, and said: if Acts. 5. this counsell, or this woork, be of men, it shall be dissolued: but, if it be of GOD, ye cannot dissolue it.* This is it which Christ him selfe affirmeth, that against his Church, *The gates of Hel shall not preuaile.* Matth. 16.

The sixth parte of the Outwarde testimonie, is, *The bloody confession of many Martyres, from Abell vnto this present day.* For, they are called *Martyers*, because they beare witness to the trueth of the Heauenly doctrine, not onely with their mouth, but also with their blood. A matter worthy to be remembered, is reported of Ignatius the Scholer of Saint Iohn: that, when at a certaine time, the Tyrant would by threatnings haue constrayned him to deny Christe, hee answered: *How can I deny him, whose name I doe beare written in my heart?* VVhich thing beeing heard, the Tirant commanded the body of Ignatius, to be cut in sunder, and the heart beeing taken out, to be deuided

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into small peeces: which thing when it was accomplished, in euery peece so cut of the heart, the name of *Iesus* was found manifestly discrybed.

The other kinde of testimonies, wherby the certaintie of the doctrine of the Church is confirmed, is: *The inward certification* (or assurance made) by the holie Ghoste, sealing the heartes of faithfull people, touching the veritie of the *Gospell*. Of this thing, *Paule* 2. Cor. 1. speaketh: *It is God* (saith he) *which hath annointed vs, and sealed vs in Christe, and hath giuen the earnest of the spirit in our heartes.* This certification, the godly doe feelee, cheefely, in feruent & earnest prayer vnto God. For, when Prayers doe proceede from a true faith, we feelee in our heartes the answere of God, whereby we are made the more assured of the diuine promises.

* He vseth
this phrase of
speeche as S.
Paule doth
when hee
saith, many
became sin-
ners, Rom. 5.

Ephe. 1. & 5.

Hetherto, I haue numbred breefely, the testimonies whereupon, as vpon foundations, the vnmo-
uable certaintie of the Christian doctrine, is stayed.
God graunt, that these things may be effectually con-
firmed in the mindes of * many, that they wauer not
any more, but that they may dayly, more, and more
abound, in all sence, and knowledge. This word of
God, beeing by so sure testimonies approued: God
hath commaunded to be spread abroad, through the
whole compasse of the world, and by the Ministerie
of the same, gathereth out of all mankinde, a Church
vnto himselfe: which (through Christe) he hath pre-
destinated to eternall life and saluation. It, therefore
becommeth godly Magistrates, to promote this selfe
same worde, that it may be purely, and sincerely deli-
uered in Schooles, and Churches, and set ouer to the
posteritie. The charge whereof, when the moste

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godly, and wise Princes, and Kings of Denmark, perceived to appertain vnto them: they founded this noble vniuersitie of *Hafnia*, and moreover enriched the same, with moste bountifull stipendes: that in the same, they (which in deliuering the pure doctrine of the Gospel, might in time to come, with fruite, serue their countrie) might be instructed and learned.

I, beeing called vnto this Vniuersitie, that with my laboures, I might assist the studies of Learners: forasmuche as I had hetherunto, bothe with liuely voyce taught, and also committed to open monuments of letters, many things of the moste sacred diuinitie, in Lattin: it seemed good to me now, by this writing, set foorth in the common language, to set forward the studies of godlinesse in them, whiche are ignorant of the Lattine speech. I haue drawen together, into this litle boke, out of the writings of the *Prophets*, and *Apostles*, all those things which are necessary to be knowne of a Christian man to the atteyning of saluation. And I will, this same little booke to remaine in place of my confession of euery article of the Christian Religion, which hetherto, about the space of 30. yeeres, I haue, in the Church &, Schoole of *Hafnia*, openly propounded.

That it hath seemed best to me, to establish the same (*moste woorthy Gentleman*) vnder your name: that thing is doone, that I might declare my self to be mindfull of very many benefits, which haue beene by you, to mewards perfourmed, these 21. yeeres now together, from that time, wherein, that magnificent, and gentle Gentleman your brother *Nicolas Kaaes*, was first committed to my fidelitie, and discipline.

I beseech

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I beseeche God, that for his only begotten sonne
our Lorde IESVS CHRISTE, he will con-
serue the puritie of his worde, in this Kingdome of
Denmarke, to the glory of his name, and the saluation
of many: and that, with his holy spirit, he would go-
uerne the indeuours of those which, either in the ec-
clesiasticall, or politicall estate, which shall go about
to set forewarde his Gospell: that the kingdome of
the Deuill beeing destroyed, the Temple of Christe,
may in our hearts be builded, Amen. That ye also,
(by the fauour, and goodnesse of GOD) may long
time be preserued safe, and in good health, I wish
of God from my whole heart, through Iesus Christe
our Lord.

*From Haffnia the feast day of
Martin, in the yeere of our
Lord, 1570.*



A CHRISTIAN AND
Catholike Institution, compre-
hending, principall pointes of
Christian Religion, which are neces-
sarie to be knowen of man, to the
attayning of saluation.



LHe Princely, and
diuine Prophete Da-
uid, in the 119. Psalme,
(sheweth, that al man-
kind is so blinded with
the darcknesse of igno-
rance, that he cannot
perceiue the right way
of saluation, vnlesse he bee, of God himself, by his
healthfull worde, brought into this right path,)
in these words: Thy word is a Lanterne vnto my
feete: as though he would say, euen as without
thy word (O LORD) I must of necessitie goe a-
stray: so by the benefite of thy word, (whiche I
esteeme to be as a Lanterne to me, to my salua-
tion) I tread the right way, and as long as I
followe this light going before me, that is to say
Thy worde, I cannot goe astray or be deceiued.
Which thing happeneth alike to al other people
in the world. For which cause also they are not
amisse compared vnto straying Sheepe, which
wandring farre from the Shephearde, & Sheep-
folde, must (if they will be brought back againe)
heare the voice of their Sheheard, and (as a
D. burning

2 The way of life.

burning light) followe the same.

Forasmuch therfore, as I haue determined, in this present writing, to dispute of the VVay of Saluation, it seemeth good vnto mee, first of all, to followe this counsell of Dauid; and to shewe forth this healthsome Lanterne, whiche lea-
deth all people into eternall ioy, and saluation, as many as perseuering vnto the last hower of death, shall followe the same, going before them. And because this same Lanterne, whiche we call The worde of God, is diuided into two partes, namely into the Law and the Gospel: I will in the beginning set downe a text out of the 22. Chapter of S. Matthew, which, (as it were in a Tableture) shall set before our eyes, these two kindes of doctrines, which are mooste specially needefull to be knowen, vnto saluation. Moreover I will in such wise declare these two principall fountaines, with the other articles comprehended vnder these, (particularly, but yet somewhat plentifully & plainely,) that nothing at all may be let passe, which is behouefull for them to knowe, beleue, or doe, which desire to be made partakers of eternall saluation.

The wordes of the Euangelist are

these. Matth. 22.

The questio
on of the
Pharisee.

THE Pharises (hearing that he had put the Sadduces to silence) they came together, & one of them, a certaine Doctour of the Lawe, asked him a question, tempting him, and saying: Maister, which is the
greatest

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3

greatest commaundement in the lawe? IESVS saith vnto him, THOU shalt loue the LORD thy GOD, with all thy hearte, and with all thy minde, and with all thy soule: This is the firste, and the greatest commaundement, and the second is like like vnto this: THOU shalt loue thy neighbour as thy self: In these two commaundements hang all the LAW, & the PROPHETS. VVhilst the Pharises were gathered together, Iesus asked them saying, what think ye of CHRISTE? whose Sonne is he? They say vnto him, The sonne of DAVID: He saith vnto them, How then doth David in spirit call him LORD saying, The Lord said vnto my Lorde, Sit thou on my right hand, vntill I make thine enemies thy footestool: If David therefore cal him LORD, how is he then his SONNE? And no man was able to aunswere him any thinge, neither durst any man from that day forth, aske him any more questions.

The answere
of Christe.

The question
of Christe.

The answere
of the Pha-
rises.

In this text of the Gospell recited, are contained two questions, most cheefe and weightie of all others, which may be brought forth of the scripture, touching the attayning of saluation.

The first question is propounded by the Pharises, the other by our Lorde Iesus Christe.

The Pharises, through notable malice of hart, and vnmeasurable hatred, wherewith they pursued Christe, doe mooue a question concerning the lawe, and deinaund of Iesus, which is the greatest commaundement in the Lawe: for in as much as Christ condemned the Pharises, which esteemed them selues to liue according to the lawe, and would bring in Baptisme, whereof

D.ii.

there

there was no mention made in the Lawe: they thought that he would speake something, rashly against the Lawe of Moses, that they, (by this meanes) might haue occasion to accuse him, and take him out of the way.

CHRIST, on the other side, hauing cōpassion on the great blindenes of the Pharises, asketh thē, what they thought of Christ, & whose sonne he is: and that thing he doth, with this intent, that an occasion might bee given him, wherby he might instruct, and teach them forth of the Scripture, what they should esteeme of Christ, (that is to say) of him, whom God promised to Adam, Abraham, and the rest of the holy fathers, to be the Sauour of the worlde.

Furthermore, that these questiōs of the Law, and of Christe, may the more cōmodiously serue vs to the furtheraunce, & instruction of saluation: I wil chuse frō hence three doctrines, which (the grace of GOD assisting) I will declare in order.

- I. FIRST, of the causes, by whiche the Pharises beeing mooued go about to take Christe out of the way, and what crafts they vse, to bring this wicked purpose to effect.
- II. SECONDLY, of the true vnderstanding, and vse of the Lawe.
- III. THE THIRD, of CHRISTE, namely, what we ought to esteeme of him: And howe wee obtaine saluation through him.

The

The way of life.

5

The first Doctrine.

THE IEVVES, and cheefly the Pharises, went about this thing with great indeuor, That they might tangle Christ in his wordes, & being caught, they might quarrell with him, and, at the length deliuer him to death. Behold therefore how great the diuersitie of minde is of the one towards the other, in Christe & in the Pharises. IESVS sought this only thing, & they being deliuered from sin, he might saue them: but the Pharises craftely catch his words, wherby they might accuse, and oppresse him. This waywardnes of mindes is at this daye (alas for sorowe) found in many, which persecute those, which wish well vnto them, and shew them selues very carefull of their saluation. But wherof comineth this so fyerre and insatiable hatred of the Pharises towarde Christe? Math. 22.

CHRIST reprehended their great & manifold sinnes, namely, Arrogancie, Hypocrisie, Couetousnes, & erronious Doctrine, wherby they led aboye both them selues & others. Arrogant, and proude people, are of such malice of minde, that they take it greiuously, that they should be admonished, & do with great contention persecute those, which dare be so bold as once to minish or hinder their false conceiued opinion of the great estimation of the selues. Wherfore it is the lesse to be meruailed, that these so proude & arrogant Pharises doe with hatred persecute Christe: which euery where, and continually, tolde them to their teeth, and condemning them, obiected vnto

unto them, this their filthy pride: especially whē as they in the meane time, considered not, that this was doone of Christe, for their profit, and saluation. But, forasmuch as these are Hypocrites, which repute the selues to be righteous before God, and man, albeit they bee inwardly filled with all filthynesse and malice, yea altogether like vnto dead mennes graues, whiche although they shewe outwardly whited, and garnished, yet inwardly they abounde with poysoned, and abhominable filthynesse: therfore, they doe not gladly suffer those, whiche reprehende, and condemne them of sinne. And, for this cause these Hypocrites, will not graunt vnto Iesus Christ this glory, (That he alone is righteous, and that whosoever wil be made righteous, doe obtaine the same, by this our onely Lorde Iesus Christe. Therefore, in the 21. of S. Matthew, Christe saith vnto them: Publicanes, and sinners, shall enter into the kingdome of God, before you.

Moreouer, if you inquire, why these things be so: the cause is in a redynesse: for Hypocrites doe presume, that they are without all sinne, and trust to their owne righteousness whiche they haue not: but Publicanes, and sinners doe knowe and confesse thein selues to haue sinned, and to haue no righteousness of their owne, wherby beeing vpholden, they may make their boast. When they therefore doe heare sinne reprooued, they doe forthwith very easily (in comparison of the Hypocrites) acknowledge their sinnes, and embracing with ioy the preaching of grace,

grace, doe repent, forsake the conuersation of their former life, conuert them selues vnto God, by faith in Iesus Christe, & bring forth frutes of faith. An example of this thing is to be seene in Luke Chap. 18. in the Publicane, & the Pharisee, of the which two, the Publicane standing in the Church afarre of prayed: the Pharisee with great pride boasted of his owne righteousness. Likewise Luke 7. In Simeon that hooft of Christe, and in that sinfull woman, whiche, there hauing washed the feete of Christe with her teares, wiped them with the heary lockes of her head.

This waywardnesse is moreouer very like vnto couetousnesse, for that it suffereth it selfe to be reprehended of no body, but indeuoureth to couer it selfe, with the cloke of wisdom, sedulitie, and sparefulnesse: when as notwithstanding it is in very deed, (as Paul teacheth) meere Idolatrie: for, the couetous man reposes more hope, in these momentanie goods of the world, than in the liuing God. Therefore, it is not to be meruailed, that the Pharisees hated Christe, and with all their power persecuted him, which iustly reproveth their wicked couetousnesse, and execrable Idolatrie. That Christe also did in like manner reprehende their errours about the heauenly doctrine, neither did they take it with quiet mindes: for they dreamed that the keyes of wisdom, were in their powers alone, wherewith, euery of them supposed, that he might open, and shut vp heauen at his pleasure: wher-

as

as they notwithstandinge were, in the meane time, voyde, both of the true vnderstandinge of the Lawe, and of the true knowledge of the Messias: this their blindenesse, they could at no hand suffer, to bee reprooued of Christe.

LASTLY. The Pharises toke this thinge also greuously in Christ: that hee not onely reprooued them of their owne wandringe out of the way: but that they also, (through their erroneous Doctrine) did leade other awrye, from the true shepheard, and way of Saluation.

Of these so great offences, Christ accused the Pharises, that either (amending themselves) they might bee saued: or els (continuing in their sinnes,) they should looke for, both here in this worlde, the iuste punishementes of God: as also after this life, everlastinge dampnation. But, howe did the Pharises take these thinges of Christe: Euen altogeather after the same manner, as a madde man is affected agaynst him: which goeth about to delyuer him from his disease, and madnesse. For, euen as a man distraught of minde, doth with feete, nayles, and byting, enemylike assaile him, which labourerth to laye medicinable handes vpon him: so the Pharises with handes, and feete applye to this thinge: that they maye sleaunders Christe, and take him out of the waye: and therfore they so lempnely sent their messengers thise vnto him, the tuesday next beefore they crucified him. In the first Embassage were the Pharises, with the Herodians, which demaunded whether it were

were labofull to giue tribute to Cæſar, or not? And that thing they doe with this intent, that if Chriſte did affirme the queſtion propounded, the common people might forſake him, and ſo it might be eaſily labofull, to deliuer him to death: but if he did deny it, he might fall into the hands of Herodes ſeruaunts, who hauing taken him, might kill him as a ſeditious man: But in vaine doth the craftineſſe of man wery it ſelfe, againſt the wiſdome of God. Chriſte answereth neither affirmatiuely, nor negatiuely, but the coyne being ſhewed by them, he ſaith, whoſe Image, and inſcription is this? They answered him Cæſars: And hee ſaid vnto them: Giue vnto Cæſar, the things which are Cæſars, and vnto GOD, thoſe things whiche are Gods: ſo, that of this answer of Chriſte, neither y Herodians, nor the common people found, why they might iuſtly be offended.

THE SECOND Embaſſage was of the Saduces, which deny the reſurrectiõ of the dead. Theſe men thought that (out of the doctrine of Chriſte, teaching that all people ſhould riſe againe in the laſt day) they might inferre ſome abſurditie, in this maner: There were (ſay they) with vs ſeven bretheren, and the firſte hauing married a wife, deceased: and hauing no ſeede, left his wife vnto his brother: likewise the ſecond, and the thirde, vnto the ſeuenth: laſt of all the woman alſo dyed: In the reſurrection therefore, whoſe wife ſhall ſhe be of the ſeven?

They ſuppoſed now that Chriſte would appoint

Math. 22.

pointe her either to one of them, or to al of them together, whiche if hze had doone, they would haue cryed out, that y^e coulde not be conuenient, for the contentions, hatreds, and abhominable filthynesses, that would followe therof. By this way, they hoped, that they should confute the doctrine of Christe, & to deliuer Christ to iudgement, as guilty of vntruth, to be punished. Let vs heare what Christ answereth vnto them: Ye erre (saith he) not knowing the Scriptures, nor the power of God, and are ignorant what is the difference to come, betweene the condition of this life, and of the life everlasting. In these words, Christ sheweth three causes of the erroneous doctrine of the Saducees. **THE FIRST** is, that they knew not the Scriptures, which alone teacheth vs to try the truth, from falshood, in all those matters, which concerne the businesse of saluation. Therefore David saith, Thy word is a lantern vnto my fecte.

Psal. 119.

THE SECOND CAUSE, that they knewe not the vertue and power of God, by the which, he was able as easily to raise vp y^e dead, in the last day, as it was not hard to him, to create all things, of nothing, in the first day. Therefore, when we thinke vpon the resurrection of the dead, reason is not to be admitted into counsaile, which is onely occupied about these corporall things; but we must looke back to the scripture, and knowe that nothing is impossible before God, the omnipotent creator of all things.

THE THIRD CAUSE of the error of the

The way of life. T

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the Saduces, Christe assigneth to bee this, that they did not consider the difference of the condition of man in this worlde, and in the life eternall. In this life there is neede of wedlock: but in the life eternall they shal neither marry nor be marryed: for they shalbe as the Angels of God, in heaven. And the loue of the other life, doth by a thousand degrees excel the loue of this world, yea, that will darken this: even as the sunne rising in the morning, taketh away the light from all the other starres, and alone with his owne brightnesse lightneth the world.

THE THIRDE EMBASSAGE was of the Iewes, beeing made vnto Christe the very same day: this is the same, whereof the present text of the Gospell maketh mention.

When the Pharises had heard that Iesus had in this wise stopped the mouthes of the Saduces, they came vnto him, and asked him which was the greatest comaundement in the Lawe? Matth. 22.

That was doone of them, not because they would learne, but that they might haue some occasion to destroy him. For they thought thus with them selues: because this fellowe bringeth in Baptisme, and accuseth vs, which living according to the Lawe, doe boast our selues to be righteous by the woorkes of the Lawe: surely, and without al doubt he condemneth the Lawe, and doth far lesse esteeme it than his Baptisme which if he doe, there wil lye a iust action for vs against him, as against one blasphemouse against God himself, as one which hath the labo

E.ii.

of

of God, in no estimation, which the Lorde him selfe gaue vnto vs by his seruant Moses. To these things Christ answereth, saying: the greatest, and the first commaundement is:

Thou shalt loue the Lorde thy God, with all thy heart, with al thy soule, and with all thy mynde.

And the seconde is like vnto this.

Thou shalt loue thy neighbour as thy selfe: In these two Commaundements hang all the Lawe and the Prophets.

Doubtlesse the Pharises looked not for such an answer to be given them, therefore none of them could say any thing against him. And so we see, that neither wisdom nor prudence can preuaile against the Lorde, which bringeth to naught the wisdom of the wise, and confoundeth the vnderstanding of the prudent, as it is in Esay. Chap. 29.

The seconde Doctrine.

TOUCHING THE LAWVE

I will explicate these three things.

- I. FIRST, I wil speake in generall of the two cheefe Commaundements and heads of the Law, (that is to say) *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy minde: And: Thou shalt loue thy neighbour as thy selfe.*
- II. SECONDLY, of the foure principall errors about the doctrine of the Lawe.
- III. THIRDLY, of the true vse of the Lawe.

Of

¶ Of the first.

THE Lawe in this place setteth be-
fore vs, the two cheefest commaunde-
ments: the first of the louing of God:
the other of louing our neighbour. And in what
manner God is to be loued, it expoundeth say-
ing: Thou shalt loue the Lord thy God, with all
thy heart, with all thy soule, and with all thy minde:
In what manner also thy Neighbour is to bee
loued, it by and by addeth: Thou shalt loue thy
neighbour (As thy selfe.)

But what is it to loue God, with all thy hart,
with all thy soule, and with all thy minde? This
word of (L O V E) comprehendeth three things.
Firste, it comprehendeth a knowledge of the
thing that is to be loued: for of a thing unknow-
en there is no desire. Moreover it comprehen-
deth all the affections and motions of the hart,
which do accompany pure loue. Thirdly, it com-
prehendeth all workes whiche are required to
this loue. Therefore the lawe of God ioyneth
these three together, when it saith: Thou shalt
loue the Lord thy God with all thy heart, with
all thy soule, and with all thy minde: so that
there be in the heart, that is to say, in the un-
derstanding of man, a cleere light and know-
ledge of G O D. Whome (he assuredly perswa-
deth him selfe) to bee the moste beste, and
moste excellent, namely the fountaine of all
goodnesse.

Ignoti nulla
cupido.

MOREOVER, VVith all thy soule, that is, all the affections, motions, and desires of the heart, it coulde tende to this end: that thou maist loue God, cleaue vnto him, & place in him the soundnesse of thy loue, whereby thou mayest keepe him moste sure in thy heart, and, for ever inioyn him.

LASTLY: thou shouldest loue him, VVith all thy minde, or, with all thy strength: so that thou shouldest conuert all thy cogitations, induers, and studies, to set forwarde, and defend whatsoeuer thinges doe appertaine vnto God, and to fight against those thinges, whiche are contrary vnto **G O D**; namely, by resisting the **Deuill**, **Sinne**, and all their troupe, and garrison.

allun homi
obiquis

* or Zeale.

And so we see here, in what manner the three cheefe naturall powers, or abilities, ingrafted into the soule of man, namely, **REASON**, **APPETITE**, and * **ANGER** doe shewe forth thier strengthes. For, **REASON** inquireth for the cheefest good (that is to say) **G O D**; **APPETITE**, desireth that saue principall good, and by loue ioyneeth it selfe vnto it. **ANGER** (or Zeale) is kindled to vpholde, and defende that principallest good, **G O D**, and enemylike fighteth against the **Deuill**, **Sinne**, and the occasions thereof, and all other thinges whatsoeuer are contrary vnto God.

MOREOVER, when thou hearest, that thou art commaunded, to loue God, with all thy heart, with all thy soule, and with all thy minde:

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heere thou must consider that God doth require a loue, PURE, and PERFECT, ETERNALL, and SPIRITVALL, so, that thy loue should bee, pure, without spotte: perfect, without all faulte: eternall, without all intermission: and spirituall, without all affection, and leuen of fleshly concupiscence.

THE OTHER great Commaundement is this. (Thou shalt loue thy Neighbour, as thy selfe.) Heere God appointeth the rule of the loue of our neighbour, to bee, the loue of our owne selfe. But, that this may be the rightlier vnderstanded, two thinges doe come to bee considered. FIRST, we must Discerne betweene two manners, after which man loueth him selfe: for, of these two, the one is dampnable, and vnlawfull, the other is accompted good, and lawfull. Furthermore, wee must Discerne also, betweene the person of man, and that corruption whiche sticketh in man. Man is sometime affected towardes him selfe, with a blinde, vnwise, and hurtfull loue, springing from the corrupte and depraued nature, (that is to say) from the fountaine of sinne, which by our sinne of heritage dwelleth in vs. This loue shall not be the rule of the loue of thy neighbour: for, to loue him after this maner, were plainly before God to hate thy neighbour.

There is besides this, a nother manner of louing him selfe, and the same is lawfull, and graunted, whiche springeth from the holie Ghoste, and faith in IESVS CHRISTE: when

when a man directeth all his counsailes to that end, that he may doe those things which are acceptable vnto God and healthsome to himselfe. This loue beeing lawfull, and lawdable, shalbe the rule, of the loue, wherewith we should loue our neighbour: so that from the very heart we should reioyce with him, ouer all those things, which may redounde, to his profit, and saluation, by godly desires wishing him, all goodnesse, and, by faithfull counsailes, labour, goods, and prayers, setting him forward: and on the other parte, by turning away studiously with all the minde, and heart, what soeuer, either to his life, or soule: or, (to be short) either to his goods or fame: may be hurtful. In another * place, our Lord and Sauour Iesus Christe, setteth before vs his owne example, in place of a rule to be followed: Loue ye (saith he) one another, euen as I haue loued you: And therefore Christ calleth this, (A newe Commaundement.) Whereby he would teach vs, that we should helpe our neighbour, if necessitie require, euen with the peril of our life: not hauing so great regarde of our owne commodities, as of the health, & profit of our neighbour. In what manner Christe hath loued vs, Paule sheweth in the 5. Chap. to the Romaines: as heereafter, in the thirde Doctrine, shalbe saide more at large.

The second thing, which I gaue warning of, to be considered, in this chiefe commaundement of the loue of our neighbour, is, The difference betwene the person of the man, and that corruption
which

* Iohn. 13.
& 15.

which cleaueth vnto him. The corrupt and wicked man, (as much as appertaineth to his corruption, and wickednesse it selfe) it is lawfull to hate: but, as much as appertayneth to the person, as farre forth as it is man, partaker of humane nature with vs, the same is to be loued: so, that what we hate in him, namely sinne, and corruption it selfe, that wee should reprehende: and againe, we should loue in him, that whiche deserueth loue, that is, by being man, he might be conserued, as Augustine teacheth. Let these things suffice touching the first member, which I admonish in the beginning to be obserued concerning the lawe.

Of the second.

Another thinge which I propounded, was touching the errours, which false teachers some abroad, aboute the doctrine of the lawe. Of these, there be foure sortes. In the first order are they, whiche flatly reiect the lawe, and vtterly deny it, to be taught in Christian Churches. In the seconde are they, which in deede retaine the Lawe: but they teache, that man is able through his owne power to satisfie the lawe. Next vnto these are they, which affirme, that man is not able to fulfill the whole lawe: but yet some parte thereof. They occupy the fourth roome, which say, that every religion hath her law, which is sufficient to saluation, to him that fulfilleth it.

I.

These

These foure errors, through their poysoned contagion, are very mischieuous: neither are they staid vpon any other foundation, then vpon the deceiptes, and lyinge subtilties of the Diuell, which stirreth vp men, to seduce one another, from the puritie of the true Doctrine of the Lawe and the Gospell. I will therefore refute these errorres one by one, in the same order as they were beefore, of mee rehearsed.

THE ANTINOMIANS which flatlye reiecte the Lawe, and denye it to bee taught in the congregations of Christians, are scant worthy, that their opinion should bee refuted with many wordes, as agaynst whom not only, true reason of man: but also CHRIST himselfe, and his Apostles, and as many as haue beene faythfull teachers in the Church of Christ, doe resist. The Argumentes wherewith they vphold their opinion, are these.

1. Argument

Christians (say they) haue nothing to do with Moses: Therefore, neither are they subiect to his Lawe.

2. Argument

Item: Christians are made free by Christe: Therefore: Christe commaunded the Gospell to bee preached to all creatures, of preachinge the lawe hee commaunded nothing at all. Lastly: The holy Ghoste (say they) is the teacher of Christians: what vse then shall there bee of the law, amongst them? With these, and other like reasons, they suppose themselves to proue, that the Lawe is neither to bee reteyned, nor taught in the congregation of Christians.

But

But a man may first demaund of these men :
Doth it beecome Christians, to loue G O D , and
their neighbour? I belecue, there is none so pos-
sessed of the Diuell, that hee dare denye this.
Seeinge then that Christians must loue G O D
and their Neighbour , why shall it not bee also
lawfull for them to knowe , in what sorte they
ought to perfourme the same? For, what thing
shall the woork of loue bee , vnlesse it bee di-
rected by some certayne manner? But , foras-
much as the Lawe of God, (that is to say , the
tenne Commaundements) doth teach vs both :
namely , that wee should loue G O D , and our
Neighbour , and also, in what manner the same
should bee doone of vs : what is hee that seeth
not these men manifestlye to erre , which would
abolishe the Lawe of God , and forbidde that
it should not sounde in the Christian congrega-
tions.

1. Where as they object , and say :

Christians haue nothing to doo with Moses,
that is true , as farre as apperteyneth to the
ceremoniellall, and forensicall lawes of Moses, the
sacrifices , Circumcision , and such like outward
ceremonies , which ought to endure vntill the
comminge of Christe onely , and afterwarde to
cease : but it is not true , as touchinge the lawe
of G O D , that is to say , the Decalogus , which
was giuen vnto man in his first creation , and
afterwarde repeated, and written in two tables
of Stone , that the remembraunce therof might
bee perpetuall.

I will cease heere to speake, howe that Christe him selfe bothe taught the lawe and expounded it at large: as did also the holy Prophets, and their successors.

2 But, that which the Antinomians affirme in the second place: Christians not to bee vnder the lawe but vnder Grace: I graunt this also, so that it be rightly vnderstoode, as Saint Paule himselfe expoundeth it: Christians are not vnder the Lawe: that is to say; they which beleue in I E S V S CHRIST are not vnder the condemnatory sentence of the lawe, because there is no condemnation to them which are ingrafted into Jesus Christ, Rom. 8. But the Christian hath neede of the Doctrine of the lawe, whiche must bee the rule of his life; shewing him what doth please God, and what is contrary to his godly will.

Furthermore, where they say:

Christians are made free:

Therefore, They are not vnder the Lawe.

To that, I answered thus: True it is, Christians are made free, from the Condemnation of the Lawe, from sinne, and hell: but not so, that in the meane season, it may be lawfull for them to doe what they list: they are for this cause made free, that they should serue God alone, loue him, and their neighbour as much as lyeth in their whole powers, as the Lawe exhorteth, and teacheth.

If moreouer they go forwarde to say: Christe gaue commaundement touching the preaching of the Gospel to euery creature: but, touching the Law

he

he commaunded nothing at all: I answered, Christ commaunded forgiveness of sinnes to be preached, but what is sinne, but transgression of the lawe? Now then, If Christians haue no lawe, then it must needs be, that they neither haue any sinne. Beside this, Christe himselfe, and the Apostles doe exhorde all Christians, to bring forth frutes of repentance, (that is to say) good works, according to the lawe of God.

The laste argument of the Antinomians is such: The holie Ghost (say they) teacheth Christians: Therefore, They neede not the lawe:

O, how foolish, and frivolous an argument is this: They should rather haue concluded thus: The holie Ghoste teacheth Christians, Therefore we neede teachers, and the worde, namely The Lawe, and The Gospell. For, the holie Ghoste, doth then teache, and mooue the heart of man, when the word is receiued by y eares, in which word the Holie Ghoste will be of force, in those which heare it, and by faith embrace the same.

We see then, how, not onely foolishly, but wickedly they doe, whiche dare snatch away from vs the lawe of G O D, and throwe it out of the Christian congregations, and affirme, that the same is not to be taught. Leauing therefore, the contagious mischeefe of this error, let vs giue thanks vnto God, for communicating vnto vs his Holie Lawe, and let vs further beseech him, that he would giue vnto vs his holie spirite, by the which, many thinges acceptable, and pleasing vnto him, may be doone of vs. For if the

The way of life.

Diuell had obtained this victorie of vs, that hee had spoyled vs of the lawe of GOD, as hee had successe therein, in Paradise: what should let, y hee should not againe, make vs guiltie of death and eternall damnation: For, hee which learneth not to acknowledge his sinnes, by the Law, the same, doubtlesse, knoweth not how to embrace, grace by the Gospell. Hee which can not esteeme his sicknesse, or the greivousnesse of his disease: the same, must of necessitie haue a negligent care, of seekinge forth a holosome medicine.

IN THE SECOND ORDER of those which erre about the doctrine of the lawe; are they, which, in deede, doo reteyne the lawe, and doo rightlly affirme, that it is to bee taught in the Churches of Christians, but this they falsely affirme. That whosoever will, may by his owne power, and minde fulfill the Law: & by this meanes attaine righteousness beefore GOD, and merite eternall life. The falsenesse of this opinion, I will in such wise shew by manifest demonstrations, that euery one may easily perceyue, that no man amongst all men (the onely man Iesu Christe excepted) is able to fulfill the Lawe of GOD.

The Condition of humane nature in all men reeldeth vnto vs, the first argument of this our asseueration. The same is such, that all men euen frō the very natiuity, are vnpure, vncleane, and thral vnto sinne. Forasmuch then, as it is euident, that from a rotten, and stinking fountayne,

sayne, no water can bee drabone, but rotten, and stinking: it is manifest that man beeing vnpure and detiled with sin, cannot yeeld pure, sincere, and vndefiled obedience, vnto GOD. Therefore Salomon sayth *Eccle. Cap. 7.* There is not a man righteous vpon the earth, which dooth good, and sinneth not.

And *Iob. Chap. 14.* VVho can make that cleane, which commeth of an vncleane seede? truely no mortall man can bring this to passe. For wee do all draw our beginning, from a sinfull lumpe, and an vncleane roote: and is it possible that the fruite should bee better, than the Tree it selfe: therefore, this demonstration of the prooofe standeth sure.

VVho soeuer are vncleane, can not yeeld cleane, and pure obedience to the lawe of God.

But, all men, (only I E S V C H R I S T excepted, which from the lawes of byrthe customable, and common to nature, is exempted) are by nature vncleane:

Therefore, No mortall man can fulfill the lawe of GOD.

The second argument wherby it is conuincd, that no man can fulfill the lawe of GOD, is taken of the vniuersall experience of man. For, there is no man found in the vniuersall worlde, who (askinge his owne heart, and examining his owne conscience,) shall not straighte waye finde himselfe to bee farre of from that perfection, which the Lawe requireth,

Who

Who perceiveth not him selfe, to haue doone of tentines things not to be doone, and againe, to haue left vndoone, things to be doone: And albeit some dare boaste much of fulfilling the law, doone by themselves, or by others: yet notwithstanding the iudgement of their owne heartes, is against them selues, whiche although it lye hid from the sight of men, yet it is euident, and lyeth open vnto God, which seeth, weyeth, and tryeth, all the cogitations, and affections of the heart of man.

The third argument, whereby it is proued, that no mortall man can fulfill the lawe of God, is required, Of the iuste Iudgement of God, who condemneth onely the guiltie, and the transgressors of his diuine lawe, and commaundements. Forasmuche then, as no man is free, from the iudgement of God, and punishmentes, namely, sicknesses, aduersities, and at the laste Death it selfe: which do all fall in, by reason of sinne: (that is to say) for transgression of the lawe of God: who doth not heereby easily perceiue, and without doubt concludeth, that al men are guiltie, and transgressours of the lawe of God, so that by the workes of the Law they can attaine no righteousness: O D is good and illud non nisi in

The fourth argument is taken, Of the contrarietie of the Lawe, and the nature of man. For, the lawe is Spirituall, but the nature of man is Carnal, which thing Paul proueth Rom. 7. where he saith: We knowe that the lawe is spirituall, but I am carnall solde vnder sinne: that is to say, I am
so

so subiect vnto Sinne, that I am neuer so free from it, that I may fulfill the spirituall lawe of God: but I giue thanks vnto God, by I E S V S CHRIST, which for my sake hath aboundantly perfourmed all that, which I my selfe coulde not perfourme. This argumente Paule handleth at large, in the Chapter euen now cited of vs.

The fifth argument wherby it is prooued, that no mortall man can fulfill the lawe of God, The voyce of GOD himselfe doth offer vs, in Moses, the Psalmes, and the Prophetes, and so forth in the whole Euangelicall, and Apostolical Scripture.

Genes. 6. GOD saw, that the mallice of man was greate vpon the earth, and all the thoughtes of his heart were alwayes bente vnto euill.

Iob. 9. I know for a truth, that it is so, that manne shall not bee iustified in the sighte of GOD, if hee would contend with him, hee shall not bee able to aunswere him one for a thousande. And a litle after Iobe sayth of himselfe, If I would iustifie my selfe, my mouth will condemne mee.

Psalm. 14. They are become corrupt, and abominable in their dooings, there is none which doth good, no, not one. Verse. 2.

The Lorde looked downe from Heauen vpon the children of men, that hee might see if any did vnderstand, and inquire after GOD.

They haue all gone out of the way, they are altogether become vnprofitable, there is not one that dooth good, no, not one.

Psalm. 130. If thou, Lorde, shalte marke our iniquities, (O LORDE) who, may abide it? **For this cause** Dauid, in the 143. *Psalm*, prayeth on this manner: Enter not into Iudgement with thy seruant O LORDE, for none lyuinge shal be found righteous in thy sight.

Proverb. 20. VWho can say my heart is cleane, I am cleare from sinne?

Esaye. 64. VVee are become vncleane all the sorte of vs, and our righteousnesse is as a steyned Cloath: VVee haue all fallen awaye as a leafe, and our iniquities haue, as the winde, snatched vs away.

CHRISTE in the thirde of Iohn sayth: That which is borne of the fleshe, is flesh.

Paule. Rom. 3. VVee haue shewed (causes beeing rendred) that both Iewes, and Greckes are all vnder sinne.

Ephe. 2. VVee are by nature the Children of wrath.

Out of theese now recyted, and many other testimonies of the Scripture, it is manifestlye conuincid: That no mortall man can fulfill the Law of GOD.

The sixte Argument of this our asseueration is set downe by Paule, to the Galathians. Chap. 2. In these wordes: If righteousnesse come by the Law: then CHRIST dyed in vayne. For, Christe came into the worlde, to fulfill the Lawe, which was impossible for all menne in the whole world to persourne: But as many
as

as beleeue in him, to them shalbee imputed the righteousnesse of the Lawe, which, Christ, in his owne person, hath doone, and obeyed.

Thus I haue prooued, by sixe moste firme, and euident Argumentes, the opinion of the Papistes to bee false, who, in teachinge, writinge, and declayning, dare affirme, against their owne conscience, that, man is able to fulfill the lawe of God, and so, by woorkes, to bee reputed righteous in the sight of GOD.

AMONGEST THOSE, which teache not rightly of the Lawe, they are to bee placed in the thirde roome, which doo graunte, that man can not in parte satisfie the Lawe of God: yet notwithstandinge hee may in many thinges performe obedyence to the Lawe. And therefore (say they) by how much, the more stoare of good woorkes bee doone accordinge to the Lawe, by so much the greater shalbee mannes righteousnesse by the Lawe, and that which lacketh, is to bee borrowed by Prayer, of Christe.

This opinion, although it sticke in manye, chiefly in politike menne, it is, notwithstanding, false, and contrunelious agaynst the sonne of God, our Lorde IESVS CHRISTE, who alone taketh away the sinnes of the world, and iustifyeth those which beleeue in him. And, that this opinion also, was not the leaste cause of the castinge awaye the Jewes, Paule teacheth Rom. 10.

They (sayth hee) beeing ignorant of GOD his rightuousnesse, and seeking to establish their owne righteousness: haue not been obedient to the righteousness of GOD: for CHRIST is the ende of the Lawe, to iustifie all that beleeue: (that is to say) whosoever beleeueth, hath that thing which the Lawe requireth: namely, Righteousnesse, which Christe imputeth to the beleuer. Likewise, Phillip. 3. Paule geueth a difference, betwene the righteousness of the Gospel, and the righteousness of the Law. The Righteousnesse of the Gospel, ~~as~~ the faythfull do obteyne: but the Righteousnesse of the Lawe, none can attayne by his owne woorkes, Christe onely excepted.

Besides this, no man can beginne any good woork according vnto the Lawe, wherby hee may bee able to stande sure before the Iudgement seate of GOD: before hee be made righteous, through fayth in CHRIST. For, (as Paule witnesseth in an other place,) It is impossible to please God without fayth. Some woorkes (in deede) may bee doone, which amonge men haue a shewe of goodnesse, and which are also profitable for the life, and conuersation of man, in this world: but, that rightuousnesse should bee attained vnto by them, it is impossible: for, hee which offendeth agaynst one Commaundement, hee is made guiltye of all, sayth Iames: Neyther can any thing please God, which is doone of him, which is not a member of Christ, and made righteous by the obedience of him.

Hebr. 11.

Iacob. 2.

For

For, as by the disobedience of onely Adam, wee are all made guilty of damnation: so all wee, as many as beleue in Iesus Christ, are made righteous, by the onely obedience of him. It is euident therfore, that they doe erre, which wilbee made righteous, partly, by their owne woorkes and partely, by the merite of Christe, so, that by how much the more, a man doth abounde with good woorkes: hee may by so much the more boaste himselfe, to bringe of his owne, and to seeke at Christe, the residue which are wanting.

THOSE VVHOM I haue named in the in the fourth place, to erre about the doctrine of the Lawe, haue spronge from the Schoole of Mahomet. Mahomet, (to the ende, that he might the rather keepe his disciples and vnderlings addicted to his diuelishe subtilties:) did teache, that euerye man was saued by the keepinge of that law, to which hee was a subiect: That is, If the Jewe did keepe his Ceremonies, and Circumcision: hee should by that his obedience, merite saluation. And if the Turcke, or Mahometist: (sayth hee) dooth keepe his law, by the same reason, hee also shalbe saued. So in like case, the Christian, obteyneth saluation, by the Lawe of the Gospell. Some politique men there bee, which are full stuffed with this wicked opinion, which neither rightly consider the heauye weighte of sinne, nor the benefites of CHRIST.

Math. 23.

Agaynst all these, which in this manner, doe

seeke saluation, by their Lawe, to which they bee subiecte, in what place so euer they leade their lyues, I set theese playne woordes of the vniuersauble veritie. Iohn 3. Hee which beleeueth in the sonne, hath eternall lyfe: but hee which beleeueth not in the sonne shall not see lyfe, but the wrath of GOD abydeth vpon him.

Of the thirde.



THE THIRDE THINGE followeth which I propounded concerninge the Lawe: namely: to what ende, the lawe mayleth, and what true vse therof is: amonge menne chiefly in the Christian congregation: Wee haue hearde beefore, what the lawe requireth, and, that none is able to fulfill: It is therfore, thirdly demaunded, what the vse thereof is: seeinge no man can fulfill it, nor any man, by the works therof, can obteyne righteousness in the sight of GOD.

The vse of the Lawe is of three sortes: namely, Externall, Internall, and Spirituall.

Of the Externall (or outward)
vse of the Lawe.

THE

THE EXTERNAL, (or outward) USE of the Law, is, by discipline to governe & people, that in outward honesty of manners, they might live quietly, according to the Law, and that they should not commit any heynous wickednes, openly, which is forbidden in the law of God. Here, Parents, Magistrates, Maysters, and Tutors, yea, and the Ministers of the woorde of GOD also, must dilligently take heede, that such as bee committed to their charge, doo live, in outwarde honestye of life, soundly, and shamefastly. For, the law of GOD is therfore called, MORAL, bycause it is a certaine common rule, according vnto which euery manne should direct, and frame his manners.

FIRST OF ALL, this externall discipline of the Law, is commaunded vnto parents, that with the same they may instruct their children, and keepe them, vnder outwarde honestye of manners. And, that they may the more easily bringe that thinge to passe, let them vse, Doctrine, examples, reuerence, and also seuerer admonitions, yea, and moreover (if the matter require) the rodde: which thinge whosoever shall not doo, let them looke for the iuste plagues of God, as Despisers of the most seuerer commaundementes of GOD, which hath commaunded Parents, that they shoulde, (accordinge vnto the leuell of the Decalogus,) godly, and honestly bring vp, and instruct their Children.

First, let them vse Doctrine, that is to say, let the accusme their children (so sone as they can speake,

speake, and vse reason) to learne thorowly, and with a memorable minde to recite morning, and eueninge all the partes of the Christian instruction.

Moreouer they themselves should walke before their children, with their owne example of an honest led lyfe, so that the life of the parents may bee answerable to the doctrine which they taught, which life, the Children might afterwarde follow. For, they which labour with woordes onely in the education of children, doo seeme, (in my iudgement) to doo very foolishlye, and I can not tell, whether I may call this a teachinge, or rather a hindering of them. For that thinge which by teachinge, by their woord, they buylde vp: the same through euill lyuinge, by their deedes, they pull downe. And what a sincke of mischiefes doo followe hereof, as well in the ecclesiasticall, as in the politicall estate, who is it, which seeth not, and hath daierly experience. Besides this, parentes should sometime, vse gentiller woordes vnto their Children, that by them, as by enticementes, their mindes might the more easely, bee allured, and stirred vp to the dueties of vertue.

But if the children will not obey the fatherly admonitions, here the parentes must prouoke them with more seuerer speech, & countenance, and with wisdome, and grauitye forwarne them, what punishments for their disobedience, they shall at the length susteyne.

fiftlye, when as the parentes, can (neither
by

by gentle, or sharpe adimonitions) profite any thing at all, and that no hope of amendment of manners is seene in the Children: here at the length as the last meane of the fatherly remedy, the rod is to bee added. With the same they shall correcte them, when they accustome themselves to swearing, lying, theewing, filthy, or, by any wayes, vn honest talkinge. For Syrach sayth Chap. 30. Hee that loueth his Childe, doth often moue the rodde toward him: that in the last dayes of his life hee may reioyce. And salom, Pro. 23. Withholde not discipline from the childe: for if thou strikest him with the rodde, hee shall not die: strike him with the rod, and thou shalt delyuer his soule from Hell.

They which doo ouermuch cocker their children, and winckinge at euery of their faultes, do suffer them to liue as they list: are to bee esteemed the authors of their destruction. Pontanus sheweth, that a certayne wanton beeing spilled, through to much licentiousnes graunted by the Mother, at the length (beeing of ripe age) was, (for a heynous offence committed) adiudged to dye: when hee was brought by the tormentor to the place of punishment, hee, with a lowde voyce, mournefully vttered these woordes: Thinke not (O ye beeholders) this tormentor to haue brought me to this so infamous a kinde of punishment, but rather mine owne Mother. It standeth Parentes therfore greatly vpon, to accustome their Children, to direct the course of their life, according to the leuell of the Decalogus.

By this meanes they shall make a way of more easy instruction for those, to whose fidelitie, and discipline, they shall afterward committe their children.

Rom. 13.

This outwarde discipline of Moses lawe, is likewise committed to the Magistrate: for Paule calleth the Magistrate, The Minister of GOD, to the promoting of goodnesse, and to the punishing of euill. And forasmuch as Magistrates are ordeyned of God: therefore they are bound to set forwarde the glorie of GOD, and to turne backe, whatsoeuer thinges are against God: as far forth as apperteineth to the outward conuersation of men. The Magistrate is also called, a keeper of both lawes, bicause he should with a diligent care, conteyn his subiects vnder an honest discipline of maners, according to the Decalogus: and also trade ouer the course of his owne life in such sorte: that hee may be a patterne, and a glasse, into which his subiects liuing godly may looke into. Hee must also haue a diligent care, that his positive lawes, and al his decrees may agree with the Decalogus, and bee as walles, and fortresses of thesame. The Magistrate should moreouer punish, the manifest transgressions of the lawe diuine: as are, blasphemings of GOD, Idolatries, periuries, vsual swearings, contempt of the woord of God, disobedience, murthers, Adulteries, lying, false witness bearing, theftes, and such like vices, which fight directlye against the woord of GOD: so, that if the Magistrate neglect his office in these things,

things, hee becommeth partaker, and giltye of all those offences, the not punishment of which hee hath graunted vnto others. There is tolde an Historie, of a certaine murtherer, which had slayn seuen men, whē hee was perforce brought vnto the Law, and was set beefore the Iudgement seate, & accused of manslaughter, and were was made, that hee onely, had killed but one onely man, the other sixe the Maiestrate had killed, which did not punish that first murther in him. And verely the Magistrate is gilty before God, whē hee punisheth not such as stubbornly breake the law of God, & by his giuing of liberty, hee oppeneth a window to others to offend. It is an vnnmercifull pittie, to spare one, with the losse, and destruction of many.

To the bringers vp of youth, this same care, doth also belong, that they should instruct those which are committed to their discipline, in such sorte, by doctrine, by example, by often admonitions, and corrections, that in their outwarde manners, nothing might be seene, out of square, or contrary to the law of G O D. Which thing if they neglect to do, they sin against God, against the parents of the children, and the whole common wealth, neither shall they (for euer) beare this punished. For if (by right) hee bee hanged, which stealeth an Ox, or a Cow from another: how much more is he worthy of a thousand hangings, which committing this kinde of thefte, far more greuous: doth vnfaithfully instruct the youth, vpon good trust committed vnto him.

The way of life.

Tutors, or gouernours also, which are in the steede of parentes, should wholly frame themselves, according to the rule, prescribed beefore to parentes. Therefore, they should not onely haue a regarde and studious care to keepe the goods of their pupilles, which fall to them by way of heritage: but they should haue a special care, that they might bee well, and honestly instructed, knowing, that they themselves, are as straightly bound, beefore the iudgement seate of GOD, by the promise which they made to the parentes of those children, as if they had covenanted with God himselfe, that they would bee faythfull tutors, and patrones of those pupilles. For this cause, GOD calleth himselfe, a father of the fatherlesse, and a Defender of the Widdowes. But what is doone at these dayes by the common sorte of tutors, is euidente to all men, and the miserable pupilles, and widdowes (alas for sorow) to their great greefe haue experience.

Last of all also, the Ministers of the woorde of GOD, are bound, to exhort their hearers to outward honesty of lyfe according to the law of God, by doctrine, examples, by admonishments togeather with chastisements set beefore them, as Christe himselfe did, and the holye Apostle Paule. But if they shall lay aside this due care of their duety, and deceiptfully doo the businesse of the Lorde, they shall not escape the iust iudgemente and punishmente, in that laste Day of the Lorde. But how manye may wee see now a
Dayes,

The way of life.

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Dayes, which follow that verse of the Poet.

The rauening Crow, is pardoned still:

The simple Dooue, susteynes much yll.

When as notwithstanding, God would haue thee to respecte the person of no man: so that thou bee moderate, after the example of most excellēt Nathan: It is better for the Minister of the woord of God, with Iohn, to bee beheaded: then with Herode to bee feasted: for there ought to bee had greater regarde heere, to the glory of God, and the saluation of man, than to our owne liues, and comodities. Let these things suffice to bee spoken, touchinge, the externall vse of the Lawe, and how farre the same stretcheth.

There bee foure most weighty causes why, this outwarde discipline should bee exercised:

First: The commaundement of GOD.

Secondly: That the punishmentes might bee auoyded.

Thirldy: That wee might liue peaceably, and quietly amongst our selues.

fourthly: That the same might bee an Instruction, makinge vs the more apte, to heare the healthsome doctrine of y^e Gospel of I E S V S CHRISTE.

Of the Internall (or inwarde)

vse of the Lawe.

As



AS THE FIRST VSE OF THE LAW, is externall, and concerneth the societie of man, so, that whosoever expresth, in outwarde conuersation, in woord, and Deede, the letter of the Lawe, is Judged of the people, to bee good, and honest: so, the seconde vse of the Lawe is, INTERNAL in the heart, and Conscience of man, that hee might bee stated before the Judgement seate of GOD, and render a reason, whether with all his power hee hath fulfilled the lawe of God, or no: Here, if hee can boast of the fulfilling of the Lawe, which is impossible for all men, (Christe onely excepted:) hee may then understand, that vnto him belongeth, blessinge, and mercy vnto thousandes, accordinge to the promise annexed to the Lawe: but if hee perceyue himselfe to bee a transgressour of the Lawe: hee heareth the vengeaunce, and iudgement of God propounded agaynst him, vnto the thirde, and fourth generation.

Deut. 27.

Gala. 3.

Likewise, hee heareth: Cursed is euery one which fulfilleth not whatsoeuer things are written in this booke of the Lawe.

This sentence was first giuen in Paradise, and moreouer, in manifeste woordes exprested by Moses. Besides this, the conscience of each man confirmeth the same, and in like manner, all the calamities of this life, and at the last, death it selfe prooueth the same: Lastly, the eternal tormentes of Hell shal punish as many, as shal not be deliuered, by our LORD IESVS CHRIST.

Caine

The way of life.

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Caine, when hee weighed his sinne in an even Ballance according to the Law, sayde: My iniquitie is greater, than may be forgiuen. The same thinge befell vnto Saule also, Despairinge, and throwinge himselfe into eternall damnation.

Gen. 4.

1. Reg. 31.

But Dauid when hee examined his Deed, by the Lawe, and knewe his sinne, sayde: If thou (O Lorde) shalt marke what is doone amisse: O Lorde who shall abide it? But there is mercyc with thee, therefore shalt thou bee feared.

Psalme. 130.

Manasses, likewise, Mary Magdalene, and the Theefe vpon the Crosse, confessing their sinnes, repented, and did flye to the mercy of GOD. And thus wee see, what the INTERNALL (or inward) VSE OF THE LAW is, namely, to examine the deedes of our liues, by every precept of the Law of GOD, & as often as we finde our selues to haue offended: so often wee should holde for a suretie, that the curse of the Law, and the punishmentes of God his anger, are denounced against vs. What counsaile shall wee take in this case: onely two wayes are set beefore vs: the one, by Desperation, to eternall death, and malediction: the other, by the throne of grace, to eternall life, and benediction.

THE THRONE OF GRACE is CHRIST IESVS, which reconcileth vs to his father, and giueth lyfe euerlasting. For hee which beleeueth in Iesus Christe, obeyeth by him, both righteousnesse, and forgiveness of sinnes, by which righteousnes he entreteth into euerlasting life. For, Christe hath fulfilled the

H iiii

Law,

Rom. 10.

labore, to iustifie all that beleeue in him: This Fayth in Christe, is the foundation of our saluation, as all Christians do confesse in the Creed, when they say: I beleeue the forgiuenes of sinnes: that is to say, although my sinnes bee innuncerable, and the greatnesse of Gods anger is infinite, and the punishments which fall in, by reason of sinne, be horrible: yet notwithstanding forasmuch as I am vnder grace, and not vnder the Law, I doo assuredly beleeue the forgiuenesse of sinnes, through the merite of the death and passion of Iesus Christe, who, not onely clenseth mee from all Sinne, by his precious bloud, but also imputeth vnto mee his righteousness: so, that the Lawe, with her sentence of condemnation, hath no right ouer mee at all.

Gen. 4.

Iohn. 1.

This fayth springeth out of the knowledge of the Gospell, which offereth to all the faythfull, **GRACE** in Iesu Christ: Wherfore Augustine sayth: Christe hath made our sinnes his: that hee might make his righteousness oures. Also, when Caine sayde: My iniquitie is greater, then that I may bee forgiuen: Augustine answereth: Thou lvest Caine, for the mercy of **GOD** is greater, than the wretchednesse of all Sinners. This is that which Iohn sayth: Beholde the Lambe of **GOD**, which taketh away the sinnes of the world: Item: **CHRIST** is the propitiation, not only for our sinnes but also for the sinnes of the whole worlde. This fayth resteth in the obedience of **GOD** alone, and trusteth to no creature beside, eyther in heauen, or in earth. But, concerning the nature of fayth,

sayth, it shalbee sayd more at large, beneath in the third doctrine: now let vs passe to the third vse of the Law.

Of the spirituall vse of the Lawe.

THE THIRDE VSE of the Law which is called SPIRITVALL, hath place in the regenerate, which beleeuing in Christe, haue obteyned (by the death, and intercession of Christe) remission of their sinnes, and are counted righteous in the sight of GOD, through the righteousness of Christ, imputed vnto them. Where this faith is liuely, and voyde of hypocrisie, there withall dwelleth the holie ghost, which both worketh faith in the harts of men, by hearing the healthfull doctrine of the Gospell, and regenerateth man, and stirreth him vp, to thankfulness towards God, wherby, it cometh to passe that man more esteemeth the will of God, and his commaundements, then all the goods of the whole world, how beawtifull, and precious so euer they may be esteemed, and continueth in purposing good, keeping faith, and a good conscience. Then, because the man that is borne anew, would shew obedience vnto God, he looketh againe into the lawe, and setteth the same as an infallible rule before him, that he may vnderstand, what hee shoulde doe, and what hee should

1. Tim. i.

Rom. 8.

Would leaue vndone, in y^e right serving of God.

And although no man doth fulfill the Lawe by his owne woorks, yet notwithstanding, the obedience of the faithful pleaseth God, because he is set free from the malediction of the Lawe, and is, (by the meanes of Christe) vnder grace.

For so Paul saith: There is no damnation to them, which are in Iesu Christe, which walke not after the flesh, but after the spirit. **R I H T E H**

This obedience is not onely acceptable vnto God, as who of his fatherly goodnes, commaundeth, & willeth the faithful, to loue him, and, to exercise charity toward their neighbour: but hee also, addeth a promise of rewarde, that hee will recompence all good doinges, so, that he which shall giue a cuppe of colde water, in the name of Christe, shall not bee voyde of his rewarde.

Hereof it comineth to passe, that examples do remaine of many of the godlye, which for their obedience performed to God, through fayth: haue receyued, both spirituall, and corporall blessings. But they which say they do beleue, and yet notwithstandinge, purpose not, to eschue sinne, but suffer them selues to bee ruled, by their owne corrupt concupiscence, and to bee drawne away of the desires of the flesh: these treade not in the steppes of Abraham, which had leiffer kill his onely Sonne, and heyre, then by turninge backe, to commit any thinge, against the commaundement of God. They doo also, agaynst the doctrine of Saint Paule, which commaunde th the beleeuers, and such, as with
Abraham

braham would bee made partakers of the grace of God: that they should declare their fayth, by obedience towardes God, which hath set forth his immeasurable grace towardes all men, in that, that hee hath deliuered his only begotten Sonne for them. But how wicked, and not to bee vttered is this argument, which some (beinge gone forward vnto that state of vngodly-
nelle) dare vtter. **T**HIS HO I should haue
VVe are Iustified, and made free, freely by fayth: to what end then shall we neede to apply our selues to doe good woorkes?

Hearken what Paule answereth to these people, whose damnation (saith hee) is iust: yea, truly, Iust, forasmuch as they, by this error, doe draw sinnes, vnto them selues (as dark cloudes). For, first, they are contumelious against God: moreover, they treade vnder their feete, the precious blood of Christ. Furthermore they expell the holy ghost. Besides this, they reprove themselves of vntueth. Lastly, by giving offence, they offend many, and withstanding their mindes from the doctrine of the Gospel: Obeying them foreward to perdition, and destruction: first of all (I say) they are contumelious against God, which by his infinite mercy, desireth to haue them free from sinne and condemnation. These hee saith, are to be compared, as it seemeth to me, to disobedient children, which hauing beene sometime, (for their manifolde malice & wickednesses) excluded fro all hope of succession in their fathers riches: & yet notwithstanding, being againe becom supplicat,

Rom. 9.

quint

J.ii.

and

and receiued into fauoure, haue returned backe againe to their former disposition, and contemning their fathers commaundement, haue againe abused his goodnesse, and gentlenesse: what other thing heere shall the father put in practise, but to deale with them, by extreme iustice, euen as their stubbernesse requireth.

Moreover, these do tread vnder their feete, the precious blood of CHRIST, which was shed vpon the crosse, for the remission of sinnes. As though Christ, had therfore shed his blood, and stretched forth his hands, armes, and feete, yea and his whole body imbreued with blood vpon the gibbet of the crosse: that it might bee lawfull for vs to prostitute our hartes, our handes, our feete, and our whole body, to all filthinesse, wantonnes, tyranny, vnrightheousnes, craftines, Deceit, subtiltie, & (as I may speak in one word) to all these together, to the which, the corruption of the world, and the lust of the flesh prouoketh vs: and yet notwithstanding in the meane time to say: CHRISTE is my sauour, I will beleeue in him, and I will wholly cleaue vnto him. Who so in such sorte frameth his life, is altogether like to an vnfaithfull traitour, which doeth his businesse hypocritically, vnto his Lorde, whose wages he taketh: and in the meane time fauoureth his enemye, and labourerth by all the meanes that hee may to please him, and with his diligence to serue him. Euen in like manner, to boaste of faith in Christe, and in the meane time, to liue loosely and wickedly: what other thing

thinge is it, then to speake outwardely, those things with our mouthes, from which, both the heart it selfe, and all the studie and actions of our whole life doe disagree. The Jewes boasted themselves to be the sonnes of G O D, and the seede of Abraham: but what saide Christe to these things? Ye (saith he) are of the Deuil, because ye doe the woorkes of him, from which Abraham was farre of. It is therefore, an horrible thing, and ioynd with extreame danger of damnation, to cary Christe outwardly in our mouth, and priuely to hide his enemie in our heart, and with all our members aswell inwarde, as outward, to frame our selues to obey him. What is this els (I say) then to spurne with our feete, the precious blood of Christe, & to set at nought his bitter passion, and death, which he suffered for our sinnes, not that there might lye open for vs a libertie to sinne: but, that we (by faith) receiving forgiveness of our sinnes, might keepe him in our hearts: and Denying the Diuell with all his woorkes, namely, sinne, and iniquitie, should yeelde pure, and continuall obedience to this our onely Lord and redeemer.

Iohn. 8.

Thirdly, whosoever (by hearing of the healthfull doctrine of the Gospel,) are iustified by faith in CHRISTE, and doe againe fall back into manifest wickednesses, & are led and gouerned by the rule of the flesh, the world, and the Diuel, these doe make sorrowfull the holie Ghost, and expell him forth of their heartes, and admit, and receive into his place, the spirit of the Deuil,

to those dwelling places they are become againe,
as they were before. What other thinge is
heere to be looked for, than that which Christe
hath pronounced in the 12. of Matthev, and in
the 11. of Luke. When the yncleane spirit is gone
foorth of a manne, hee walketh through dry places
seeking rest, and findeth none, and then hee saith: I
will returne into my house, whence I came foorth:
and when he cometh, he findeth it swept, and gar-
nished: Therewith he, and taketh with him, seuen
other spirits worse then him selfe, and they enter in,
and dwell there, and the ende of this man becom-
meth worse, then the beginning.

Hereby it may be easily perceined, of howe
great importancie it is, either, to embrace, and
beleue the wordes of G O D, in our heart,
and lyfe to decline againe shamefully from it,
and to expell the holie G hoste heeing soe fully
from his habitation. And: further more, who soeuer
doe waste of
sayth, and yet doe in the meane season live vici-
ously, and doe moste impudently, reprooue, and
conuince theiues, of vntrewth, for as
much as they boast those thinges whiche they
haue not, they are like vnto babling Thrauers,
whiche stick not with their mouthes to promise
golden mountaines, whiche in verie deede, they
of all other, be moste bare, and needie.

The error of these people is confirmed by
this, that they thinke, that G O D doeth not
more inwardly searcke, and looke into the
hearts

hearties of men, then men them selves.

But they are much deceiued: for man seeth onely the outwarde apparences, but G O D seeth not those thinges onely, but hee also looketh into the heart: it selfe. G O D therefore can not bee deceiued, although the heart thinketh otherwise then the mouth speaketh.

Wherefore it is, that Iames requireth an agreement of the worde, and thought, so that the outwarde works of the life, should bee answerable the faith, which is saide to be in the heart: euen as it is to bee seene in the example of Abraham.

For it is certaine, that the heart, and the woorkes doe agree, and are answerable one to the other: so, that wheresoener there is an euill heart, the woorkes of the same must in like case, of necessitie followe euill, according to the rule of Christe: A good tree bringeth forth good fruites.

Wee see therefore manifestly, how impudently they reprove them selues of vntreweth, which boastinge of faythe, in the meane time neither haue, nor passe for good woorkes: Dooing therein, as if a man had a Crowne set vpon his head, hee would therefore straightway bee esteemed, and called a King. These are such, whome in name onely, (but not in very truely, and deede) a man may call Christians.

To conclude: who soeuer boasteth of Christe, and will bee accepted, and called a Christian,

Christian, which is baptized, and boasteth his faith, and useth the Supper of Lorde, and notwithstanding doth in the meane season liue wickedly: the same doth, by open offence, plucke away the mindes of many from the G O S P E L and is vnto them an occasion of damnation.

Paule in the 1. Corin. 8. where he intreateth of those, which abuse Christian libertie in thinges lawfull to the offence of others, affirmeth, that they, by abusing of their knowledge, and Christian libertie doe destroy the weake brother, for whome Christe dyed.

Howe much more then shall he bee in faulte, which, through his corrupte wickednesse giueth occasion to others to think euilly, and to speake blasphemously of the moste holie Gospell, and Christian Religion? In Rom. 2. Paule accuseth the Jewes of the wickednesse of their life, and saith, that through them, the name of God is therefore blasphemed among the Gentiles.

And in the 1. Timo. 6. He giueth commaundement to seruants, which are beleeuing, and regenerate, that they should esteeme their masters (not yet couerted, nor beleeuing) worthy of all honour, That the name of God, & his doctrine be not euill spoken of. And, that there shoulde come such people in the laste times, the holie Apostle Peter foretolde, in the 2. Pet. 2.

Thou seest therefore, howe great the heynesse of this sinne is, whereby, a man is author, not onely of his owne destruction: and also giueth occasion to many, (with the hurte of their
owne

chone saluation, and blaspheming of the name, and doctrine of God,) to refuse and contemne the G O S P E L L of Chrifte.

There is no doubt, but many amonge the Turkes, at this day, doe for this cause also, pursue with hatred the Gospel of Chrifte, for that, they see Christian people to liue so loosely, and and wickedly. And who may doubt, that there be not many amongst the Papists, which persecute the Gospel of Chrifte, or nothing at all esteeme it: for that there bee so many, whiche boast of the Gospel, but so fewe which liue according to the Gospel: But what should I say of those, which haue receiued with vs the pure doctrine of the Gospel, whose mindes are yet weake, and wauering: Doubtlesse, thou mayst see many of these, either to withdrawe their mindes, or, to preferre the manners, and times, vnder whiche wee liued in the Papacie: before the manners of this age, so wanton, and lasciuious. What other thinge thinkest thou would these doe, if any persecution, or chaunge of Religion should fall in, then, that (not vnwillingly) they would suffer Idolatrie, and the olde mockeries of the Romaine Antichriste to be againe thrust vpon vs: But through whose faulte comineth this to passe, but only of those, which should be as leaders, and lightes vnto others, and according to the counsaile of Paule, shoulde in all things, (that is to say) in woorde, woork, and life, set forth the doctrine of the Lorde, and our Sauour, Iesu Chrifte. Heereof there

fore wee conclude, that it becommeth all those which beleue in Christe, to set the Lawe of GOD before them, as the glasse of their liues, according vnto which, they should direct al their doings, to the glory of God, their owne commodity, and the edification of others: whereby it may be brought to passe, that the woorkes of the deuill might be destroyed, and the woorkes of God might increase, to the glory of God the father euerlasting, who of his owne meere mercy, through faith, without any our desertes, or woorkes, hath saued, & regenerated vs, that we should liue vnto him, & walke in all good woorkes. Ephe. 2.

The thirde Doctrine.

THE THIRD DOCTRINE which in the beginning of this little booke I proponed to bee explicated is, concerning, Our Lord Iesu Christ, in the true knowledge of whom alone, consisteth life euerlasting, as he himselfe saith Iohn. 17. This is euerlasting life, to knowe thee to be the true God, and whome thou hast sent, IESVS CHRISTE.

After that Christe had answered the Pharisees to the question propounded by them, to him: hee againe Demaundeth of them, what they thought of Christe. This question he moueth, that occasion might be giuen to them, to searche the scriptures, out of which they might learne, what they should certainly holde, concerning Christ. Beholde therefore with how great diuersitie

sitie of minde these things are doone, on either part. The Pharises goe about this busines, not because they would learne, but with a desire to quarel, and to destroy: but Christ, by his question, intendeth this thing, that he might thoroughly bring them to the knowledge and possession of assured saluation.

Let vs heare therfore, what is Done on either side. Christe demaundeth: What think yee of

CHRISTE? whose Sonne is he? They say vnto him,

Matth. 22,

The Sonne of Dauid: this answere they gaue, because they knew h Christe should be borne of the seed of Dauid, according to h promise made vnto him. But forasmuch as this sufficed not to the true knowing of Christ: Christ, by this question inferreth another, by the which hee induceth to lead them into a fuller knowledge of Christe.

Therfore he saith: How then doth Dauid in spirit call him LORD? saying, The Lorde saide vnto my Lord, sit thou on my right hand, vntill I make thine enemies the footestole of thy feet: If Dauid therfore call him (Lorde) how is he then his (Sonne?)

As if Christ would say: The father is superiour to the sonne, and, the sonne must bee subiect to the father: And, the Lord is superiour to the seruant, and, the seruant must be subiect to his Lord: How then commeth it to passe, that Dauid acknowledgeth Christe to be his Lorde, to whome with all lowlinesse of minde, he wholly submitteth himself: Heere, if the Jewes had admitted to counsaile the holye Scripture declaring of Christ, and had a little while considered

with them selues, what the office of Christe should be in the worlde: they had easily founde this answere: Christe in respect of the humane nature which he tooke vnto him, is, the sonne of Dauid: but, in respect of the deuine nature, he is the sonne of G O D. As farre forth therefore, as appertaineth to the humane nature, he is in appearance base, and pooze: but as farre forth as appertaineth to the deuine nature, hee is Lord of Lords, and King of Kings, to whome Dauid must giue place, and humbly bowe his knees: yea, of him only, and by this onely one, receiue forgiveness of sinnes, righteousnesse, and life euerlasting.

Of this CHRISTE his Lord, Dauid speaketh in the Psalme. 51. where he saith: Thou shalt purge me with Hisope, and I shall be cleane, Thou shalt wash me, and I shall be whiter then snowe.

Likewise, Psal. 130. If thou Lord, wilt marke what is done amisse. O Lord who shall abide it? But there is mercy with thee, therefore shalt thou be feared.

By this MERCY (or peopitiation) hee vnderstandeth Christe, which after the humane nature should be borne of him: but after the deuine nature, very G O D, from euerlasting.

After this manner, Christe, (by the question propounded by him) would reduce the Jewes, to the true knowledge of Christe, wherein (as I haue saide) consisteth eternall life, and the wisdom of saluation: as Paule teacheth, 1. Corin. 1. where he saith: For asmuch as the worlde, knewe not G O D, through wisdom: (that is to saye through

through vnderstanding and reason, naturally ingrafted in man, by GOD: In the wisdom of God, (that is, in the meruelous woorks of God, which are wrought by him): It pleased God, by the foolishnesse of preaching, to saue those which beleeue. For the Iewes require signes, and the Greekes seeke wisdom, but wee preache Christ crucified, vnto the Iewes an offence, and vnto the Greekes, foolishnesse: but vnto bothe Iewes, and Greekes which are called, we preache Christ, the power of GOD and the wisdom of GOD.

Paule in this place disseuereth the wisdom of the worlde, or mans wisdom, from the wisdom of GOD. For in that, that GOD sent his sonne, borne of a woman, made bonde vnto the Lawe, and subiecte to moste bitter passion, and death: it seemed vnto men, not wisdom, but foolishnesse: forasmuch as GOD, by his omnipotencie, could easily finde another way to saue mankind. But it seemeth farre otherwise vnto God, yea, that which men esteemed foolishnesse, that GOD esteemeth and accompteth for wisdom.

But, that wee may more fully vnderstande these things, let vs seek the foundation of this the so wondrous counsaile of GOD, where vpon we may builde safely.

*As farre as the holie scriptures set forth the same vnto vs.

Although, GOD, if we consider the greatness of his power, coulde doe whatsoeuer hee would: yet notwithstanding, it seemed good to him, to attempte nothing in this matter, but that which was agreeable to the iustice, and

Luke. 2.

glorpe of his maiestie diuine, (that is to saye) that, whiche all Angels, aswell good as euill, and all people, yea, and all creatures shoulde acknowledge to bee in very Deede, iuste, and praise worthy: saying: Glory bee to GOD on hyghe.

For, euen as any Kinge, or Tyrant, when he graunteth vnto one, that which hee hath taken away from another, may be said to play, the part, partely of an vniuste, and partely of a lyberall man: Euen so, GOD, if vling his power onely, he had restored man, it had beene, on the one parte derogation to his Justice: and on the other parte too muche had beene graunted to mercy: therefore it was needefull to finde suche a way to saue man, that these foure properties in GOD, (without the whiche GOD coulde not (BEE), or be called GOD), might stande together, and consent in the hyst degrees, namely, MOSTE HIGH, or PERFECT POWVER, PERFECTE RIGHTE- OVSNESSE: PERFECT MERCIE, and PERFECT VVISDOME. Suche a secret purpose, pleaseeth God therefore, That his onely begotten sonne shoulde take vnto him mans nature, and dye: to the ende, that who so beleeueth in him may obtaine saluation, and life everlasting. So, that if GOD had vled his omnipotencie, and Justice, hee had for ever condemned all men, who through their rebellion, had offended the eternall maiestie of God, and were therefore subiect, & gilty of eternall death, and

and Hel. But what had then beene the praise of his mercy? Where then shoulde the glory of his wisdom haue had place? Man, without all fauour condemned, had perished: and the wisdom of GOD, of the ende of his counsaile, (whereby, hee had appoynted manne, beeing made according to his owne Image, to eternall saluation) had beene voyde, and frustrate.

That nothing at all therefore might be derogated, from the PERFECT IUSTICE of God. It pleased him, that euen as by the disobedience of one man, wee are all made guilty: so by the obedience of one, many should be made righteous: God him selfe should bee satisfied: and, wee beeing deliuered from guiltynesse, shoulde bee indowed with life euerylastyng.

Heere also shineth forth the PERFECT and great MERCIE of GOD, whiche so loued the worlde, that he would giue his owne onely begotten Sonne, that All which beleuee Iohn. 3. in him, shoulde not perishe, but haue life euerylasting. Heere withall is also seene the PERFECTE ROVER OF GOD, in that, that by the death of his Sonne, hee hath overcome Death, Hell, Sinne, and all the power of the Deuil. Heere also appeareth the PERFECTE VVISDOME of God: in this thing cheefely, that by his Sonne, whiche is the naturall Image of him selfe, and coeternall with him: hee reneweth his owne Image in vs, and giueth vnto vs eternall life, where

wherebnto wee beeing in the beginning by his eternall wisedome apopoynted) hee hath created vs.

All which things are offered, with this condition . IF VVE BELEEVE IN HIM.

1. Ioh, 3. 36.

For so saith Iohn Baptist: He that beleueth in the Sonne hath eternall life, but hee that beleueth not in the sonne, shall not see life, but the wrath of God abideth vpon him. **This is that wisedome of saluation, which all the Prophets, Christe himself, and the Apostles, and their successors, haue hether to taught, and doe yet at this day teach: but the wise of this worlde, whome fortune fostereth as it were in her bosome, haue the same in derision, and contemne it, to their owne damnation.**

Forasmuch therefore, as the whole wisedome of the Church of Christe is founded in this onely IESV CHRIST: I wil set downe, what euery one of vs ought to esteeme, and knowe of him, as many as desire to obtaine saluation by him. Which thing that it might the more commodiously be doone, these six poynts, with their questions and answers, are to bee diligently considered.

1. Firste, that IESVS the sonne of Marye, is, that promised Messias: (that is to say) CHRISTE.
2. Seconde, That this CHRISTE is, very GOD, and, why it was needfull he should be GOD.
3. Thirde, That this CHRISTE is, very Man, And, why it was needfull he should be Man.
4. In the fourth place is, to bee considered in this

CHRIST

CH R I S T E, the vnitie of Person, wherein, albe-
it there bee two natures, yet notwithstanding,
not two persons, but one onely, and why it
was needefull it should be so.

Fiftly: That this **C H R I S T E** is, the Sauour of the
worlde, and by what meanes he declareth him-
selfe to be the Sauour of the worlde.

Sixt: Howe we are made partakers of the benefites
of **C H R I S T E**, and obtaine euerlastinge life,
through him.

Of the firste point or Chapter.

THE FIRST THING which I
haue set downe concerning Christe,
is, that **I E S V S** the sonne of the vir-
gin Mary, borne in Bethlehẽ, is Christ,
and that Sauour, which God promised to Adam
and Eue our first Parentes. The same thing all
Christians doe beleue, and with one minde
confesse, when as in the articles of the Symbole
we say: I beleue in **I E S V S C H R I S T E**, the onely
begotten sonne of **G O D**, which was conceived by
the holie Ghoste, borne of the virgin Mary, suffered
vnder Pontius Pilate, &c. Of this our faith we
haue this immouable foundation, against the
which, no not the gates of Hell are not able to
preuaile: viz.

Hee onely, (without all doubt, and truer than
trueth it selfe, and so by the confession of all)
is the true, and onely Messias, in whome all

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The way of life.

the Prophecies of the Prophetes doe meete together, and to whome only agreeth, what soeuer hath beene foretolde touching the Messias, by the holic Prophetes, Moses, and others.

In IESVS the Sonne of the virgin Marie, the Prophecies of all the Prophetes doe meete together, and agree, to this **IESVS** alone, whatsoeuer hath beene foretolde touching the Messias, by the holic Prophetes of **GOD**, Moses, and others.

Ergo: Onely **IESVS** the sonne of the virgin Mary, is the true and onely Messias, that is to say, Christe, the Sauour, and redeemer of the worlde.

This is the foundation of the Christian Church, firme, and vninoneable, whereof Augustine speaketh on this manner. The stedfastnesse of faith is in this, that all those thinges which haue come to passe in Christ, were spoken of before.

Of this foundation, Paule disputed with the Thessalonians (as it is written in the 17. Acts) three dayes together, and proued **IESVS** to be **CHRIST**, whome it behoued to suffer, and to rise againe from death, according to the scriptures. In which place Luke addeth, that a great multitude of the nobler sorte aswell men as women, did with great greedinesse receiue the gospel, dayly teaching y^e scriptures, whither those thinges were so or not, (that is to say) they cōferred together those thinges, which in Moses and the Prophetes were foretolde of Christe, with

with all those things which came to passe in Iesu the sonne of Marye, and prooued in euery of those things, in both, a most iust agreement. And hereof it commeth, that whersoever in the history of the Gospel, we reade any thing concerning Christ, it is alwaies added: So was it long before, foretolde of him. If therefore, we haue respect to the place, and time of his birth, to his mother, and to his miracles, to the ingratitude of the Jewes against him, to be short, to his death, resurrection, and ascention, and to the sending of the HOLIE GHOST accomplished in the day of Pentecoste, and to the state of the church of Christe, and so forth, to the persecution, and discorde in the same: wee shall finde all these things to bee foretolde by the holie Prophetes of God, foure thousand yeeres back, before that Iesus was borne in Bethlehem.

Touchinge whiche thinges, who so will knowe more, let him reade our Commentaries vppon the 84. Psalme. I thought it good to note these thinges on this wise, breiefely at the leaste, that euery one might haue occasion to conferre betweene themselves, the olde Testamente, (that is to saye) the Prophetes: and the newe, (that is to saye) the Euangelicall Historye, of I E S U C H R I S T E: whiche thinge, who soeuer shall doe Diligently, shall not a little, strengthen his fayth, against the contempners of G O D, the Jewes, against the forsakers of the fayth, the Mahometistes, and to bee shorte, agaynste all Idolatrous nations,

1. Cor. 2. 24

nations, yea, against mans owne reason, which cannot comprehend, this so infinite a benefite of **Christe**, as **Paule** saith: The naturall man perceiuet not the thinges whiche are of **GOD**. Let vs stick fast therefore, with a firme faith vnto the word of **GOD**, and captiuing our reason, let vs peeelde vnto **GOD** this glory, that he is farre wisser than all creatures, and that he is able to performe his promises, albeit to our reason, it seeme otherwise.

A certaine man saide wisely: That there is a greate strife, betweene **FAITH**, and **REASON**, and that neither of them, will leaue of, or giue place, before that the eye of one of them is plucked out. Forasmuch therefore, as faith, hath her eye, of the woorde of **GOD**, and of the holy **Ghoste**: and, Reason hath her eye of the fleshy wisdom: euery **Christian** must indeuour with all study, and diligence, by the holy **Scripture**, & by feruent praier vnto **GOD**, so to strengthen his faith: that with the same alone he may see, in the matter of saluation: and that the eye of Reason might bee shut vp, least it leade vs away, from the fountaine of our saluation, that is, from our **Lord Iesu Christe**, our onely redeemer, and **Sauour**.

Let these thinges suffice to be spoken, in the first place, concerning **Christe**, whome I beseech with my whole heart, to illuminate vs with his holie spirite, and leade, and keepe vs in his veritie. Amen.

Of

Of the second Chapter.

THE SECOND THING which I proponed concerning Christe our Mediatoure, and Sauour, is, that hee is verye GOD, and why, it was needeful, that the Mediatour should be GOD. There bee many euident, and firme testimonies, whereby the diuine nature of our Sauour is prooued. The first of which testimonies, is taken of the manifest worde of GOD, in which, he is called GOD.

The second is taken, of his diuine woorkes.

The third, of the worship, which is deservedly giuen vnto him, by all creatures. The fourth, of the vnited consente, and experience of the whole Church of Christe.

FIRST, by the manifest testimonies of holie Scripture, it is prooued, that our Mediatour, and Sauour, is, true, eternall, and omnipotent GOD.

Esaie. 54. The Lord of hostes is his name, and thy redeemer, the holie one of Israel, shalbe called GOD of all the earth.

Iere. 23. This is the name whiche they shall call him, IEHOVAH our righteousness.

Psal. 6. 8. IEHOVAH is his name, reioyce ye before him.

Iohn. 1. In the beginning was the VVORDE, and the worde was with GOD, and GOD VVAS THE VVORDE. Heere, he calleth Christe, the worde of GOD, because the worde of GOD doth sounde of him.

Rom. 9. Of whome (according to the fleshe) Christe came, which is aboue all, G O D blessed for euer.

1. Iohn. 5. And wee are in the trueth, in his sonne, the same is very G O D, and life eternall.

It is to be noted, that as often as Christe is called the onely begotten Sonne of G O D : so often he is prooued to bee very God together with the father, and the holie Ghoste : beeing three persons, in one diuine essence, euen as all Christians, according to the diuine manifestation, doe confesse, one God, and three persons of the Godhead.

THE SECOND kinde of testimonies, wherby the deuine nature of our saviour is proued, is taken, of his diuine works. For, these are the works of God alone, viz. to create, to quicken the creature, to conteine all thinges vnder the hand of his power, by his owne power to raise the dead againe, to see y hearts of men, to heare the inward mournings, and desires of the heart of man, to be present euery where, and to be, at one, and the same time, in the hearts of all Christians. These diuine woorkes and properties, are in the holie Scriptures, attributed to Iesu Christe : wherefore, it is heereof rightly concluded, that he is true and essentiall God. This argument is of force, by this rule: V Vhen soeuer any thing, is truly affirmed of some thing, and attributed vnto it, which appertaineth to our nature only : then, of necessitie, the same nature must bee also attributed, vnto that same thing.

THE

THE THIRD kinde of testimonies, wherby the diuine nature of the Messias is proued, is required of the honor, and worship, which is giuen, and ascribed to him, in the holie scripture.

God saith in the Prophet: My Glorie (that is to say) my diuine honor, and worship, which is dewe to me alone, I will giue to none other.

I onely, am that fountaine, from whence all good things doe flowe: I onely am hee whiche wipe out your iniquities: I onely doe iustifie, and sanctifie the people: I onely am the Saviour; in me alone all people should beleue, and call vpon me alone: Let all creatures, Heauen, and earth, Angels, and men, honour me alone, yea, and whosoever are in Hell, let them bowe their knees vnto mee: Such honour, and worship which is dewe vnto GOD alone, is in the Scriptures attributed to our Lorde Iesu Christe.

1. Corinth. 1. Christe is made vnto vs of GOD, VVISDOME, RIGHTEOUSNESSE, SANCTIFICATION, and REDEMPTION, that hee whiche reioyceth, shoulde reioyce in the Lorde, (that is to say) in Iesu Christe.

Hebru. 1. And let all the Angels of God worship him, (that is to say) Iesus Christe.

Stephen Actes. 7. sayeth: Lorde Iesu receiue my spirite.

2. Theſſalonians. 2. Our Lorde Iesus Christe, and GOD, and our Father, whiche hath loued vs, and

and giuen vs eternall consolation, and good hope, comforte your hearts in grace, and strengthen you in all good saying, and doing.

Paule likewise in all his **Epistles**, wisbeth to them to whome he writeth, Grace from our Lord Iesu Christe.

2. **Cor. 13.** He saith: The Grace of our Lorde Iesu Christe, and the loue of **G O D**, and the felowship of the holie Ghoste, bee with you all.

THE FOVRTH KINDE of testimonies, whereby Christe our Lorde is prooued, verye **G O D**, is, the vnited consente, of the Christian congregation, and the sure experience in the harts of all those, which with a true, and liuely faith, doe embrace Christe, our Lord, and Sauour.

Athanasius in his **Sinbole**, speaketh on this manner: This is the Catholike faith, that we worship one **G O D** in trinitie, and trinitie in vnitie:

Neither confounding the persons, nor deuiding the substance:

For, there is one person of the Father, and another of the Sonne, and another of the holie Ghoste:

But, the Godhead of the Father, and of the Sonne, and of the holie Ghoste is one, the glory equall, the maiestic coeternall:

Such as the Father is, such is the Sonne, and such is the holie Ghoste:

The Father vncreate, the Sonne vncreate, and the holie Ghoste vncreate:

The Father incomprehensible, the Sonne incomprehensible, and the holie Ghost incomprehensible:

The

The way of life.

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The Father eternall, the Sonne eternall, and the holie Ghoste eternall:

And yet they are not three eternals, but one eternall:

As also there be not three vncreated, nor three incomprehensible: but one vncreated, and one incomprehensible.

Likewise, the father is almightie, the Sonne almightie, and the holie Ghoste almightie:

And yet, they are not three almighties, but one almightie:

So the father is God, the Sonne God, and the holie Ghost, God:

And yet, not three Gods, but one God.

So the Father is Lord, the Sonne is Lord, and the holie ghoste is Lorde:

And yet not three Lords, but one Lorde.

For, like as wee are compelled by the Christian veritie, to acknowledge euery person by himselfe, to be God, and Lorde:

So, are we forbidden by the Catholike Religion, to say there be three Gods, or three Lordes.

The Father is made of none, neither created, nor begotten:

The Sonne is of the Father alone, neither made, nor created, but begotten:

The holie Ghoste is of the Father, and of the Sonne, neither made, nor created, nor begotten, but proceeding.

Therefore, there is one Father, not three Fathers, one Sonne, not three Sonnes, one holie Ghoste, not three holie Ghostes.

M.

And

And in this Trinitie, none is afore, or after other, none is greater, or lesse then other,

But the whole three persons, are coeternall together, and coequall.

Agreeable to this in all poyntes, is the confession of the vniuersall Church, set forth in the Nicene Creede:

I beleue in one GOD, the father almightie, maker of Heauen, and Earth, and of all thinges visible, and inuisible:

And, in one Lorde IESVS CHRISTE, the onely begotten Sonne of God: begotten of the father before all worlds: GOD of GOD, Light of Light, very God, of very God, begotten, not made, beeing of one substance with the father, by whome all things were made, &c.

That addition to the Hymnes, now vsed many yeeres in the church of Christe: (Glory bee to the father, and to the Sonne, and to the holie Ghost: As it was in the beginning, is now, and euer shalbe world without end:) proueth the same thing.

Lord haue
mercy.
Christe haue
mercy.

Likewise, the whole Greeke, & Latine church, for continuall agreement sake, do vse this Greek Prayer: *κύριε ἐλέησον, χριστέ ἐλέησον, κύριε ἐλέησον.* And, by this little forme of prayer, Christian people, doe confesse one GOD, and three persons of the Godhead, therefore all whiche are truly Christians, beeing taught by their owne experience: doe knowe, and confesse, Iesus Christe, to be very, and omnipotent GOD. For, in the time of their praying, they feelee the presence, and power of God, by whiche he comforteth them, and

and, not onely sealeth the trueth of his most holie Gospel in their hearts: but also maketh them couragious, that they may boldly triumph ouer Death, Sinne, Hell, the Deuill, and all his bondslaues, and members.

Of this thing, many examples of holy Martyres are extant, of whome euen many noble matrons, and virgins, and innumerable others, dyd, with greater reioysing, and desire couet to dye for the name of Christe: than to flowe, and abound, with the Delicates, honours, riches, and pleasures of this world. But, from whence proceedeth this so great fortitude of minde, and readiness to receiue punishments: but from that onely efficacie, of the power of Iesus Christ, which hath manifested his diuine strength, present in them.

Let vs in like manner at this day keepe fast, this same Iesus Christe, whiche will alwayes be at hand, so that with a sure faith, wee craue his ayde, earnestly, and feruently. And, thus, by sure, and euident testimonies, I haue shewed, that IESVS CHRISTE our Saviour is VERY GOD.

Now let vs see, why it was needeful, the mediator should be GOD: That it was necessary, that the Messias, and our Saviour should bee GOD, there bee two mooste weightie causes.

The first is: The greatnesse of the euil, wherewith the nature of man, was pressed downe, which, by any creature, could not be taken away.

The other is: The weakenesse, or infirmitie of the creatures, to the restoring againe of those good things, which were lost, by sinne. Of these two causes, I will speake somewhat, that the benefites of Christe towarde vs, might the more shine forth, and that we may be stirred by thereby, to the honouring of his name, with due thankfulness of our whole life, and minde.

THE GREATNES OF THE EVIL, wherewith the nature of man was oppressed, is perceiued in foure things cheefely: namely, In the VVEIGHT OF SINNE, In the IUSTICE OF THE ANGER OF GOD: In the POVVVER OF DEATH: and in the MOSTE CRUEL TYRAN- NIE OF THE DEVILL.

THE VVEIGHT OF SINNE was greater, then that any finite, or bounded power, (such as is the power of Angels, and men) might beare the burthen thereof. For, in as much as y guiltinesse was infinite, by reason of the infinite good whiche was offended, namely GOD, whose maiestie was offended, by the sinne of our first parentes: It was needfull, that this sin, should, either with infinite paines, be punished, according to the rule of the deuine Justice: or els that satisfaction, to the deuine iustice, should be made for the same. But, because this satisfactiō must be the price of infinite goodness, and equiualent to the same: it coulde not, by any creature, no neither by all creatures together, be accomplished. It was needfull there-

fore

Ye iusticiari-
es, and merit-
mōgers, note
your owne
abilities, and
the sweetnes
of your doc-
trine in this
article.

foze, that the clenſer of ſinne, ſhould bee GOD: for onely GOD, as he is infinite, ſo, he is able to abolith, and ouercome infinite euill.

THE IUSTICE OF GODS ANGER required a proportion of reuengement, according to the offence. Forasmuch therefore, as the offence was infinite, the anger was alſo infinite: which, the firſt creature, was not able to pacifie, nor ſuſtaine: wherefore it was needeful, that the Mediatour, which ſhoulde pacifie the anger of GOD, ſhould bee GOD. Of this matter Paule Rom. i. ſpeaketh thus: The anger Rom. i. of GOD is reuealed from Heauen, vpon the vngodlynelle of all men, &c.

That theſe things could not be taken away, without the mediatour, this ſaying of Iohn Baptiſt, in Iohn. 3. teacheth: Hee which beleeueth not in the Sonne, the wrath of GOD abided vpon him. And, that this anger of GOD is vnmeaſurable, and infinite, by reaſon of ſin (in which theſe euils doe concurre, namely, contempt of the diuine maieſtie: proude rebellion againſt the lawe of God, vnwoorthy of the Image of God, wherebinto man was created, defilyng, following of Sathan the enimie of God, filthy declining from the tents of God, to the Deuill, and intollerable ingratitude) is known by the puniſhments of our firſt Parentes, by the puniſhments following vpon all y posterities of Adam, by the threatnings of God, by the calamities wherewith mankinde is kept vnder, by the Deuils tyranny againſt man, by the tokens of the

M.iii. anger

anger of God in Heauen, in earth, in the sea, by the greatnes of the paines euerlasting, whiche they shall sustaine, which are not conuerted: to be short, by the infinite price payde for the redeeming of the paines for sinne. Who seeth not heere, that it was impossible that the anger of GOD could haue beene taken away, but by a Mediatour, whose power should be infinite.

THE POWER OF DEATH was greater, than that it might be ouercome, by any creature, insomuch that Plinie saide, (howbeit falsely) that it was not possible vnto God to raise by the dead. Now forasmuch, as the cheefest office of y^e mediatour is TO DESTROY DEATH, it was needfull that he should excell with a power diuine, whereby, as to giue life, so he might be able to abolish death: for with him no word is impossible.

THE MOST CRUEL TYRANNY OF THE DEVIL, (vnder which mankinde was holden captiue, for sin) was also to be suppressed by y^e mediator. But how impossible this was to the nature of man, the history of the worlde, with the experience of all people doth testifie: wherfore it was needful, the mediatour should be GOD, which might suppress the tyranny of the Deuill, by his owne power. Heereby it is euident, that to the taking away of the greatnesse of the euil, wherewith mankinde was oppressed: it was requisite, that the Mediatour should be GOD.

Now heere withall let the greatnesse of the
loue

The way of life.

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loue, in the everlasting father, the sonne, and the holie ghost, towards mankind, bee considered:

A heauenlye
and ioyfull
meditation.

The Father spared not his owne sonne, but would haue him subiect vnto paines, that hee might deliuer vs from everlasting paines. The Sonne willing, and obedient to the father, is made a sacrifice, deriuing the guiltinesse of sinne into himselfe. The holie Ghoste, himselfe will dwell in the hearts of the reconciled, and kindle in vs motiōs agreeing to the wil of God. These things wil stir vp in vs faith, Inuocation, and thankfulness towards God, and will defende our mindes against the terrour of death, against the tyrannie of the deuil, yea, against all things, which are bent to ouerthrowe the hope of our saluation, which we haue in our Lord, and Sauiour IESV CHRISTE.

Iohn. 3.

THE SECONDE CAVSE, why it was needefull, that the Mediatour should bee GOD, is, THE VNABILITIE, AND VVEAKENESSE OF THE CREATURE to the restoring againe of those good things, which through sinne we haue loste. And albeit in this one woorde of, (THE IMAGE OF GOD,) these good thinges be comprehended: yet many things to the reparation of the same, are necessarilie required, whiche Paule. 1. Cor. 1. reconeth bp, where he saith: CHRIST is borne vnto vs of GOD, VWISDOME, RIGHTEVSNESSE: SANCTIFICATION: and REDEMPTION, that he which reioyceth, should reioyce in the Lord,

These

These foure kindes of good thinges, no creature, or finite power was able to restore againe vnto men: as we shal se of euery of these thinges in order.

FIRST, therefore, the Mediatour must restore VVISDOME, not such as that of the worlde is, whiche is shut vp within certaine limites: but such as is hid from the Princes of this world: which wisdoine, is, of Zachary defined to be: The knowledge of saluation, for the remission of sinnes, by the bowels of the mercy of our God. Of this wisdoine speaketh the Euangelist Iohn in his first Chapter, when he sayth: No man hath seene God at any time: but the sonne which is in the bosome of the father, he hath declared him vnto vs.

But some man may saye: Could not God haue reuealed this wisdoine vnto men, by Angels, and Prophets? I aunswere, It is one thing, to giue, and to teach wisdoine as Ministers: and another thing to bee the wisdoine, (that is to say) effectually to bring to passe, that the harts of men may receiue, ^{*}sauiing wisdoine.

*Or the wis-
dome of sal-
uation.

The voice of man striketh the eares of the body: but the Sonne of God, which is the wisdoine it selfe, of God, replenisheth the minde of man, with the wisdoine of saluation. For, the worde of the Prophets, and of other Ministers of the worde of God, doth then at the length, bring fruite: when as God, by the worde, openeth the heart, and instilleth the seedes of true wisdoine, whiche thing doubtlesse is not in the power

The way of life.

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power of any creature, but of the Creatour alone: whereof it followeth, that the Mediatour must be G O D.

SECONDLY, The Mediatour must restore againe R I G H T E O U S N E S S E. For, without perfect righteousness, no man may come forth into the sight of G O D. But no man is able to giue, Perfect Righteousnesse, which should be sufficient for all people, except G O D. For, that man might be perfectly righteous before God, two things are required: Of which, the first is, To be set free from vnrightheousnesse, and sinne, which evils men bring with them into the world. The other: To bee indowed and garnished, with a full obedience of the lawe of G O D, which is the measure of righteousness, whiche is before God acceptable.

Of the former we haue spoken before, where we shewed, the enormitie of sinne, and the justice of the angre of G O D. Touching the other, which is: To be indowed, and garnished with righteousness, whereby the lawe of G O D is satisfied: It is euident, that the righteousness of no creature, forasmuch as it is (finite): can bee sufficient to saluation, for infinite numbers of people, which thing doubtlesse in the Mediatour is required. For, as hee must with a sufficient sacrifice of cleansing, make satisfaction for sinnes, and so take away all guiltinesse: So must hee, by his owne obedience towarde the lawe, set all those righteous in the sight of God, whiche be leene in him. For so Paule saith: Him whiche

N.

knew

2. Cor. 5.

knew no sinne, he made sinne, (that is to say, God cast upon him the guiltinesse of all sinners: that he should suffer and die for them:) that we might be made the righteousnesse of God in him: (that is to say) that the righteousnesse of him, might be imputed to vs, for righteousnesse in the sight of God. Therefore in another place Paule

Rom. 10. 4.

saith: Christe is **THE ENDE OF THE LAW**, to saue all those whiche beleene in him. Hereby it may be seene, that the Mediatour must of necessitie be **VERY GOD**.

In the third place, followeth, **SANCTIFICATION**, which the Mediatour must bring. Which thing, forasmuch as no creature can performe, the Mediatour must needes be **GOD**. For it is the propertie of God alone, to giue the holie Ghoste the sanctifier, without whome our Sanctification, can not bee broughte to passe.

Moreover, forasmuch as **SANCTIFICATION**, is set against **SINNE**, and in Sinne are two things, namely, the formalitie, as the guiltinesse: and the materiall parte, as the corrupt qualities, and actions: the Sanctification must be also double, one, whiche is set against guiltinesse, whiche is, The cleansing of sinne, by the blood of Christe: the other, whiche is set against the corrupt qualities and actions, which is, as well the separation of man from the prophanitie of the nations, by the mortifying of the flesh, which is doone, by resisting

corrupt cogitations, affections, and desires of the flesh, and, with the whole power, abstaining from euill woorkes: as also, the ioyning together of man with **G O D**, by the quickening of the spirite, by obeying vnto **G O D**, and by following purenesse of the minde, of affections, and innocencie of the whole life: breefe-ly, that man, might renounce the Deuill, and his woorkes, and cleane with the whole heart vnto **G O D** alone.

This Sanctification, is also called of Paule phillip 3. (**S P I R I T U A L L C I R C U M C I S I O N**.) M VV^e (sayeth hee) are Cir-

cumcision, which serue **G O D** in the Spirite, and reioyce in Christe, and haue no confidence in the flesh.

Therefore, Spirituall Circumcision, Spirituall
circumcision
what it is. is a cutting awaye of the ruste of the flesh, after which succeedeth a reioycing in **G O D**, and a pure desire to worship **G O D**.

And this, true-ly, is that **S A N C T I F I C A T I O N**, which **G O D**, and Man, our Mediatour, doth bring.

T H E F O U R T H G O O D T H I N G, which our Mediatour should restore vnto vs, is **P E R F E C T E R E D E M P T I O N**.

This Redemption requireth, firste, a con- tinuall presence of the Mediatoure, in the Church, (or Congregation :) (that is to say) in all the godly euery where dispersed, through out the whole worlde. But who can bee toge- ther, and alwayes present, in so many places, excepte he bee **G O D**:

Pr. **A. ii.**

Secondly,

Secondly, it requireth, a preservation of the congregation (that is to say) that the Mediatour should be a keeper, or preserver, not onely, of the whole Church, but also, of every member of the same, against infinite subtilties, and tyinges in waight, of the Devil, and man.

Thirdly: it requireth that, the Mediatour should looke into the heartes of men, least hee should be deceived, by the outwarde disguising of hypocrites. Now, forasmuch as it is the propertie of GOD onely, to looke into the heartes of men, and to beholde the inwarde secretes of their affections: surely, the Mediatour must of necessitie be GOD. Furthermore, to the office of the Mediatour, this also appertaineth: that he doe every where, heare the groanings of such as doe call vpon him, whiche, doubtlesse is the propertie, of the diuine power alone.

Fifthly: it requireth, that, the Mediatour, in the last day, should raise vp, all the deade: whiche work, is aboue the powers of all creatures. Yea, all the creatures of God, by their owne power, are not able to raise vp, a deade flye againe, muchlesse all people, whose bodyes haue beene by diuerse meanes, and in diuers places scatterred abroad: But, forasmuch as the Mediatour must doe this, and that in the twinkling of an eye, he must of necessitie, be GOD.

Sixthly, and lastly, it requireth, that, the Mediatour doe giue to those whiche are raised vp, (which in the true faith haue departed this life) eternal life, perpetuall glorie, and conformitie with

with GOD. But who can bring this to passe,
but onely GOD: Wee haue therefore aboun-
dantly shewed: That our Sauour, and Mediatour
is GOD: And, why it was needefull, that hee should
be very GOD.

Of the third point or
Chapter.

IN THE THIRD PLACE, wee
haue proponed of Christe, that hee is
VERY MAN, And, why it was
needefull, that the Mediatour should be man.
The whole vniuersall Church, as it beleeueth,
Christe, to be bozne, very man: So, that he al-
so, at this day, is, and for ever shall remaine, ve-
ry man, it doth, godlyly confesse.

Genes. 3. The seede of the woman, which shall
breake the head of the Serpent, is promised. By
the name of, THE SEEDE OF THE
VVOMAN, without all doubt, the nature of
man, which our Mediatour, at the time appoin-
ted by the father, should take vnto him, is signi-
fied. GOD promised to Abraham, that in his
seede, all nations should be blessed.

Hee promised also, to David, that his sonne
should sit vpon his seate, and reigne for ever.

Esaie. 7. Beholde a virgin shall conceiue, and bring
foorth a Sonne, and thou shalt call his name EMA-
NUEL, (that is to say) which shalbe GOD and
MAN.

Luke. i.

With these Prophecies agreeth, the whole History Euangelicall. The Angel, beeing sent to the virgin Marie, saith h: Beholde, thou shalt conceiue in thy wombe, and shalt bring foorth a Sonne, and thou shalt call his name I E S V S, he shalbe great, and shalbe called the Sonne of the hiest. VVhiche thing when she had heard, she meruayled, and saide, How can this thing bee, forasmuch as I knowe not man: And the Angell answered vnto her: The holy Ghoste shall come vppon thee, and the power of the moste hiest, shall ouershadowe thee: (that is to say.) Thou shalt conceiue, and bring foorth, not by the seede of man, or, after, the common lawe of nature: but, by the power and wise counsaile of GOD. And, so the Angell concludeth his oration, with this sentence worthy to be remembred: with GOD, nothing shall bee impossible.

The eight day, after his natiuitie, hee was Circumcised according to the lawe, after, the manner obserued in other Infantes of the Jewes. He was brought vp, by Ioseph, and Mary, hee grew in wise doine, and in fauour, with GOD, & men, & was he found altogether, a naturall man, hauing body, and soule, and all condition and properties of humane nature, sin onely excepted.

This is the summe of the Christian sayth, touching the manhood of Iesu Christe, as wee confesse in the articles of the Symbole, when we say: I belecue in I E S V S C H R I S T E, our Lorde, which was conceiued by the holy Ghost, borne of
the

the virgin Mary. But why was it needfull, that the Mediatour should be **VERY MAN**. foure causes may be rehearsed, out of the holy Scriptures, why it was needfull, that the Messias should bee man.

The seconde parte of the preposition.

1. The Iustice of **G O D**.

2. The restoring of the Image of **G O D**, in man agayne, which, through Sinne was lost.

3. The manner of Adoption.

4. The assurance of our Resurrection, fro death.

first, THE IUSTICE OF GOD required, that the Disobedience, in our flesh committed, should bee amended in the same. For it was agreeable, to the order of the Justice of **G O D**, that in as much as mankind, in one Adam, had firste offended: so some body in mankind, free from sinne, should sustaine the paines, whiche should bee the price for the rest. Our Lorde therefore tooke mans nature vnto him, & was made man, shewing forth, as it were, the person of Adam himselfe, whose name is also attributed vnto him: & he might thorowly satisfie the punishment of sinne in the flesh, beeing in flesh committed.

1. Cor. 15.

Therefore Paule **Rom 5.** saith: If, by the sinne of one, death reigned, by the meanes of one, (namely Adam) much more, they which receiue abundance of Grace, and of the gifte of Righteousnesse, shall reigne in life, by the meanes of one Iesus Christ.

Item: As by the disobedience of one, (Adam), many, (All men) became sinners: So, by the obedience of one, (of Christ), many are made righteous.

Item

Item 1. corin. 15. For, by a man (Adam) came death: And, by a man (Iesus Christe) came the resurrection from Death.

Hebr. 2. Forasmuch as the Children are partakers of flesh, and blood, he himselfe also, in like case tooke parte with them: that through death, he might abolish him, which had the rule of death, (that is to say) the Deuill.

Heere vnto also appertaineth that saying of Irenaeus: It behoued him, whiche should begin, to slea sinne, and to redeeme man, which was guiltie of death: to be made the selfe same thing, (that is to say) Man.

And Augustine saith: flesh, had blinded thee, flesh doth heale thee: because Christe came in such wise: that by flesh, he might quench the corruptions of the flesh.

The second cause is, THE RESTORING OF THE IMAGE OF GOD, according vnto which, man was created: This thing could by no meanes bee doone, but, by the naturall Image of GOD (that is) the everlasting and onely begotten sonne of GOD: which therefore tooke mans nature vnto him, that he might againe restore the Image of God, in all those, which, through a liuely faith, are, into his body, ingrafted. Whereof Athanasius saith: It was convenient, that the Sonne should take man his nature vnto him: that this person whiche is the substantiall Image of the Father, might restore againe, the Image of GOD in vs.

The thirde cause was, that the reason of
our

our ADOPTION did require the same. For the Sonne of God, did therefore take the nature of man vnto him: that hee might make vs the Sonnes of God. He would therefore, by the societie of nature, bee ioyned vnto vs, and become our brother: that we, beeing become his members, might be made the sonnes of God. For, we are therefore called, and are the Children of God: because wee are, (by faith) in CHRIST, whiche is the naturall sonne of God. For, in him alone, wee are beloued, and Sonnes. Ephc. 1.

John. 1. To as many as beleued on his name, hee gaue power to be made, the Sonnes of GOD.

Gal. 4. VVhen the fulnesse of time was come, GOD sent his Sonne, made of a woman, & made bond vnto the lawe, that he might redeeme those, which were vnder the lawe, that we might receiue the Adoption of Sonnes. Because ye are the Sonnes of GOD, therefore GOD hath sent the Spirit of his Sonne into our hearts, crying Abba Father.

In this sentence also speaketh Irenæus: VVe could not be (saith he) partakers of the Adoption of his Sonnes, vnlesse, we had receiued the same, by his Sonne, (that is to say) vnlesse his Sonne had beene made man.

The fourth cause: THE ASSVRANCE, force, and efficacie of OVR RESVRRECTION consisteth in this, that our Mediatour is man. For, the only hope and assurance, which we haue of the Resurrection of our bodyes, is, that Christ our Mediatour, hath taken vnto him
The cause & assurance of the rýsing againe at the last day.
 D. our

1. Cor. 15.

* Or, in our
flesh.

our flesh. For, the flesh which wee doe now beare about vs, subiecte to corruption, is already raised vp in Christe, as in the first frutes: and is entred into the possession of the kingdome of heauen, and is there become immortall. By the vertue therefore, of that societie, which we haue with the gloriouse body of Christe, we shall be raised vp in the last day, and shall be indowed * after the flesh, with immortallitie: so, that beeing like vnto Christe our brother, wee may enioy with him, eternall ioy, and saluation.

This thing Paule purposeth to shewe 1. Cor. 15. when he sayth: CHRISTE is risen from the dead, the first frutes of them which sleepe: for by a man came death, and by a man came the resurrection of the dead: for as in Adam all men dye, so in Christe shall all men be made aliue. Therefore when soeuer temptation falleth in, willing to driue vs to doubt of the resurrection of the flesh: let vs lifte vp our heartes to Iesus Christe, already raised vp from death: hee bothe can, and will raise vp vs also from the dead, forasmuch as he is God almightie, and also our brother, fellowe of the same humane nature with vs.

Therefore Paule sayth, philip. 3. Our conuersation is in Heauen, from whence also wee looke for the Sauour, euen the Lorde Iesus Christe, which shall transforme our vile bodye, that hee may make it like to his glorious body, by the mightie working, whereby he is also able to subdue all things vnto himselfe.

Thus, I haue recited, foure moste weightie causes

causes, whereby it is shewed, that it was highly needefull, that the Mediatour betweene GOD and man, should haue beene Man, and haue taken humane nature vnto him, and in the same, be made like vnto vs.

Let vs continually in our heart, beare about with vs these causes, that we may be stirred vp to earnest thankfulnesse towards GOD, which would haue his sonne, whē he was riche, to become man, and verely a poore man: that through his pouertie, wee might be riche, in the possession of saluation, and life euermore.

Of the fourth point or Chapter.

THE FORTH THING whiche I said, is to be considered in Messias, is, that HEE IS ONE PERSON, and why this thing was needefull.

That our Mediatour is one person, (beside many other) these things do confirme.

John 1. The woord became flesh: (that is to say) Man. But Iohn addeth: And wee sawe the glorie of it: But if there had beene two persons, without all doubt, he would haue said: VVe sawe the glory of (Them): and, not the glory of (It).

In the 3. of *Matth.* the voice of God scūdeth vpon Iesus y sonne of Mary, beeing baptized of Iohn: This is my welbeloued Sonne, in whome I am wel pleased. In this place, & (the same god) also in the mount, *Mat. 17.* acknowledgeth this sonne of Mary,

to be his sonne also, & saith: (HEARE HIM,) but if there had beene two persons, without all doubt, he would haue said (HEARE THEM.)

And in the 4. Chapter to the Ephesians, Paule saith: Hee whiche descended, is euen the same which also ascended aboue all Heauens, to fulfill all things.

The whole Church also confesseth the same thing, euen as the Symbole of Athanasius hath, in this manner. The right faith is, that wee beleeue, and confesse, that our Lord Iesus Christe, the Sonne of God, is G O D, and man.

G O D, of the substance of his father, begotten before the worlde, and M A N of the substance of his mother, borne in the worlde.

Perfect G O D, and perfect M A N, of a reasonable soule, and humane flesh subsisting.

Equall to the Father, as touching his Godhead, and inferriour to the father, as touching his Manhood.

VVho, although he bee G O D, and M A N, yet, he is not two, but O N E C H R I S T E.

One, not by conuersion of the Godhead into flesh: but by taking the manhood into G O D.

One altogether, not by confusion of substance: but by vnitic of person.

For, as the reasonable soule, and flesh, is one Man: So, G O D, and M A N, is one C H R I S T E.

But, why it was necessary, that the Mediatour, should be one person, and not two, as there be in him two distinct natures: there bee many weightie reasons, certaine of the cheefe of which
it

it may suffice to note in this place.

First, Our Mediatour, G O D and Man, must be one person, that he might make G O D, and Man (O N E): therfore, he is ioyned to the father, by his true Godhead, & vnto Man, by true Manhood, that so he might couple bothe together.

The seconde cause: The Mediatour shoulde bring nothing to passe, betweene the parties at variance, if he cleaue to the one, and differ from the other: Wherefore, it was needefull, that the Mediatour by a certaine necessitie, should be ioyned to bothe parties.

To G O D therfore (who, by our sinne was offended:) our Mediatour is ioyned by true diuinitie: And vnto M A N he is associated, by true humanitie: that through the societie, which hee hath with bothe partes, hee might ioyne bothe partes together: according to that saying of Irenaeus lib. 3. Cap. 2. where he intreateth of the causes, why the worde of God became fleshe.

It must needs bee (saith he) that the Mediatour betweene G O D, and M A N, by reason of the nigh affinitye to bothe partes: muste reduce bothe into freendship, and concorde: and bringe to passe, that God should take man vnto him: and man shoulde yeelde ouer himselfe vnto God.

And Theodoretus saith: Euen as he, which would Dialog. 1.
reconcile some two persons, ioyning handes betweene themselues, putting himselfe in the midst betweene, and holding the one by the right hande, and the other by the lefte, bringeth, & ioyneth them in freendship together: So he when hee had vnited

the diuine nature to the humane: made a peace inuincible, and which cannot bee broken.

The third cause: If the Mediatour were not one person: then the workes of the redemption, wrought in the humane nature, should not be a sufficient price for sinne, through which the infinite goodnesse was offended. For, Death was due debt for sinne, but pure GOD could not taste death: neither, Man alone could overcome death. Therefore GOD became man: that GOD and MAN, bothe should, and might make satisfaction for eternall death, whiche was due to mankind. The eternall sonne of God therefore, tooke mans nature vnto him, into the vnitie of person: that the works done in the humane nature, might be of infinite power, and merite. For, through the indiuisible vnion of the diuine, and humane nature in one person, the dignitie is infinite, the perfection most absolute, and the price of the blood, death, and so of all the actions and sufferings of Christe in his most holy humanitie, inestimable. And thereof, is the might, and force of blotting out sinne, and the power of remitting offences, of iustifying, quickening, and sauing the beleeuers.

1. Pet. 3.

And albeit, Christe suffered in the flesh onely, as Peter saith: yet notwithstanding, the suffering is attributed to the person, by reason of that most stricte vnion of the two natures in one person. That these things may somewhat more easily be vnderstanded, I will ioyne heerevnto a similis

a similitude, whiche the Catholique deuines in the olde Church haue vled.

M A N consisteth of two substaunces, of a soule, and of a body: and doth many things by the power of the Soule, as, to vnderstand, to reason, to number &c. and againe doth many thinges, by the strength of the bodye, as to builde, to write, to walke, and suche other like Deedes either well or euill. All these things whiche in this manner, hee doeth, either by the power of the soule by it selfe, or by the strength of the body by it selfe, or by the woorkes of bothe together: are attributed to the person of the man.

Euen in like manner, **Christe** doth certaine woorkes according to his humane nature, and certaine according to his diuine nature, al which notwithstanding are attributed to whole Christ, which is **G O D**, and **M A N**. So, the death of **Christe** which he sustayned according to his humane nature, is ascribed to the whole person, which is **G O D** and **M A N**. Therefore **Luke** rightly affirmeth, that **G O D** hath purchased a Congregation to him selfe, with his owne blood: And againe he sayth rightly, that **I E S V S** the sonne of Mary hath created Heauen, and Earth: For, Iesus, and the eternall sonne of **G O D**, is **O N E** person.

Acts. 20. 28.

In the same sentence also, speaketh **Cyrell**. Beccause (sayth hee) that bodye, which hee made his owne, did suffer: therefore it is sayde, the worde it selfe suffered for vs.

And

And heereof it is, that all the woorkes, and benefites of redemption in Christe, are counted diuine, infinite, sauing, and so inestimable: that vnto them, nothing, neither in Heauen, or in earth may be compared, as wee haue somewhat touched before.

From this fountaine, an infinite, and vnspeakable consolation, to the conscience afflicted, tremblinge for the multitude of her sinnes floweth forth. For, if the death of Christe bee so precious, that there is no price of equall value, which may be compared to it, much lesse preferred before it: What should let, that it should not abound farre aboue the heape of my sinnes, although * exceeding. Whereof Augustine saith: The mercy of GOD is much greater, then the misery of all sinnes.

* Or albeit
they exceede
in number,
greatnesse,
&c.
Rom. 5.

And Paule saith: VVhere sinne did abounde, there grace did superabound.

Of the fift point or Chapter.

IN THE FIFT PLACE, we haue proponed of Christe: that he is, the Sauiour of Mankinde: And in what manner, he executeth the businesse of Mannes saluation. Although, in the matters before handled, we haue oftentimes touched somewhat, concerning this parte: yet notwithstanding, a iust explication of eche article, as it was conuenient, hath not beene

thervnto beene accomplished. Therefore I will now speake of these things moze at large: and, first, I will recite the testimonies of the scripture, which testifie, Christe to be the Sauour of the worlde: furthermoze, I will declare, how he is the Sauour of the worlde.

Moses saith: The seede of the woman shall crush Gen. 3. the Serpents head: (that is to say) CHRISTE shall destroy the woorkes of the Deuill, and deliver man, from Sinne, Death, dampnation, and Hell, and shall iustifie, quicken, blesse, and bring them into the kingdome of GOD.

After the same manner, GOD speaketh to Abraham: In thy seede shall all nations bee blessed, (that is to say) shall bee deliuered from all malediction, and saued.

And, the Angell Gabriell sayth to Ioseph: Thou shalt call his name IESVS, for hee shall saue his people from their sinnes.

In like manner, the Angell to the Sheepe Luke. 2. hearde: Beholde, I shewe vnto you great ioy: this day is borne vnto you a Sauour, whiche is Christe the Lorde, in the citie of Daud.

Paule also, 1. Timo. 1. sayth: This is a sure saying, and woorthy of all receiuing: that Iesus Christe came into the worlde, to saue sinners. And what should I bring many testimonies: the whole scriptures every where affirmeth, Iesus Christe to be the Sauour of the worlde.

But, by what meanes then, doth Christe declare himselfe to be the Sauour of the worlde, and the redeemer of mankind:

B.

This

The way of life.

This thing is seene, cheefely in fīue benefites towarde vs, namely:

First, in giuing vnto vs, the true vnderstanding of the wisdom of saluation, of which wee were destitute.

Moreouer, in taking away our sinnes, where with we are laden, and oppressed.

Thirdely, in imputing Righteousnesse vnto vs, which, of our selues we could not haue.

Fourthly, in sanctifying, and regenerating vs, by his holy spirite, so, that wee which were the children of wrath, may become the children of GOD.

Fiftly: in Deliuering vs from the paines of hell, which we had deserued, and in giuing vnto vs the possession of euerlasting life, which he, by his owne death hath purchased for vs.

Of these fīue benefites, wherby Christe performeth the whole woork of our redemption, and bringeth it to perfection: I will brievely, out of the holy Scripture, adioyne a more plentifull explication.

The first benefite.



Concerning the first benefite of Christ, namely, that hee giueth vnto vs the true vnderstanding of the wisdom of saluation: which, by the sharpnesse of our owne wit or reason, we are, by no meanes able to attain vnto: the Euangelist Iohn speaketh in these words: No man hath seene GOD, at any time, the only begotten soone, which is in the bosome of the Father

The way of life.

91

Father, hee hath declared him vnto vs. **This wis-
doine Zachary calleth:** The knowledge of saluati-
on, for the remission of sinnes, by the bowels of the
mercy of G O D. **And Christ saith:** This is eternall
life: that they may knowe thee to be very G O D, and
whome thou hast sent I E S V S C H R I S T E. Luke, 1.
Iohn, 1.

All the wisdom of the worlde, compared
to this wisdom, is none at all, or, as if a man
would compare one small drop, with the whole
Ocean, or a small grauell stone, with the sands of
the whole sea, or the whole worlde. For what
cōparison shall there be of a thing momentany,
to a thing everlasting: Or of a thing humane, to
that which is deuine: This heavenly wisdom,
namely: The moste sacred Gospel, is that Perfecte
V Wisdom, which wee boaste our selues to haue,
of our Lord, and Saviour Iesu Christe.

The seconde benefite.

Touching the secnde kinde of the be-
nefits of Christ, namely: That he taketh
away the heape of our sinnes, wherewith
we are oppressed: Iohn Baptist preacheth Ioh. 1. Be-
holde the Lambe of G O D, whiche taketh away the
sinnes of the world: (that is to say) this I E S V S
will offer that sacrifice, wherby he wil make sa-
tisfaction, for the sinnes of the whole worlde.

But, that we may come to a fuller knowledge
of this testimony of Iohn, concerning Christe: I
wil heere vnder set downe the questions, which
the words them selues doe minister.

P. II.

First,

The way of life.

First, VVhy Christe is called a Lambe: And wherefore he is surnamed the Lamb of G O D.

Secondly, VVhat this Lambe doth.

Thirdly, For whose cause he doth.

I. There be two reasons, why Christe is called A L A M B E: The first is, that Iohn might put the Jewes, and vs in minde, of bothe these thinges, namely of the shadowe, which went before in the olde Testament: and the fulfilling of the promise (which, Iohn calleth (The Trueth) in the newe Testament.

Hebr. 10. Paule sayth: The lawe hath the shadow of good things to come, but not the very Image of the things themselues, (that is to say) The trueth, or fulfilling of the promise.

Therefore, the Lambe of the Jewes Pascheuer, in the lawe, was, bothe, a putting them in remembrance, of benefites receiued, and also a warning, and shadowing of a thing to come. For as it admonished the Jewes, that euen as the sacrifice of the Lambe in Aegypte beeing finished, the people went out of Aegypt, and were deliuered from bondage: so it signified, that by the sacrifice of Christ, mankinde should be reconciled vnto G O D, and brought vnto libertie.

The name of the shadowe, (that is to say) of the Lambe, is therefore attributed vnto Christe, the Trueth: that it might be knowen that Iesus Christ is he, whom the paschall Lamb in y^e olde Testament did shadowe. For, it is a thing customeable in the Scriptures, to giue one, and the same names, to the signes, and the things signified:

fyed: that by conference of the shadowe, and the trueth, we may the more fully be instructed.

So, the Rocke, whiche was a shadowe of Christe, is attributed to Christe: because in him, the trueth, which was shadowed by the Rocke in the wilderness, is fulfilled.

The Sacrifice, which was onely a figure of the cleansing sacrifice, then to come, was called, *ἱλασμός*, (that is to say) Propitiation, which name, bothe by Iohn, and Paul, is attributed to Christ, who alone offered the true propitiatory sacrifice.

Moreover, when Iohn calleth Christe a L A M B, he signifyeth, that he was to be killed for sacrifice. And so Iohn, in one worde expressed the end of all the sacrifices of the law, namely, that they shoulde shadowe the sacrifice of Christe: and, which beeing finished, all the sacrifices of Aaron, should cease. Therfore, he saith: Beholde the Lambe of G O D. As though he should say: ye Jewes haue hetherto many yeeres past offered the Paschall Lambe, but, beholde this is, that true, immaculate, and pure Lamb, without all faulte: whiche is woorthily called, The Lambe of G O D: because hee is a Sacrifice sufficient, for the sinnes of the whole world. Therfore, rightly sayd Bernard: VWho could better take away sinne, then hee, in whome sinne falleth not? He without doubt, is able to wash mee, who, as it is manifest, is not defyled: Let this hand wipe mine eye couered with dyrt: which hand alone, is without dust.

We haue said, why Christe is called a Lambe:

P.iii.

and

Iohn. 1.

and cheefely, why hee is called the Lambe of GOD. Now it is to be opened in few wordes: What this Lamb hath done. Beholde (saith Iohn) the Lambe of GOD, which taketh away the sinnes of the world: (that is to say) That Lamb of GOD this I E S V S, namely, which is to be offered: by his death and passion taketh away the sinne of the world, (that is) dischargeth the worlde from sinne, which he translateth into him self, that, by the merit of his sacrifice, that is, of his passion and death, he may abolish the same. And so vpon this Lambe of GOD, our Lord Iesus Christe GOD, and M A N, are caste the sinnes of the whole worlde: that as he alone should sustaine the guiltinesse, so the same should also susteyne the malediction. For albeit that Christ was free from fault: yet notwithstanding, the guiltinesse, and payne, hee, in very deed, receiued into himselfe. And this is that which Esay sayth: Hee hath layde all our iniquities vpon him.

Esay. 53.

Therefore Paule, calleth CHRIST (ACCURSED,) or (EXECRATION) when hee sayth: Gal. 3. Christe hath redeemed vs from the curse of the lawe, beeing made ACCURSED FOR vs. Hereunto also it maketh that hee nameth him (Sinne), when he sayth: 2. Cor. 5. Him whiche knewe not sinne, he made SINNE FOR vs: that is to saye: GOD hath so embased his owne Sonne: that he should be counted, in the sight of GOD, guiltie of all sinne: that we might bee indowed with his righteousness, whereby wee might be reputed righteous, in the sight of God.

By

By these things already saide, it may easily be perceined, what is to bee thought of the death, and passion of our Lord Iesu Christe, which in one word and other, I wil shew more at large.

CHRIST him selfe. *Iohn 17.* with his owne voyce, (beeing now ready to suffer,) explicateth, what manner of work his passion is, when hee saith: I sanctifie mine owne selfe for them, that they also might be sanctified in the truth. I sanctifie, saith he, that is, I beeing seperated from sinners, by perfect purenesse: and ioyned vnto God by perfect loue, and obedience, doe offer vp my selfe to the father vpon the Altar of the Crosse, through the eternall spirite, for a sacrifice of pacification, that by the merit of my sacrifice: the people beleuing in me, might be seperated from the defiling of y^e worlde, might be ioyned vnto God, through a liuely faith, and so offered, for an holy sacrifice, that they might be truly sanctified for ever. In this manner **CHRIST** speaketh in this place, of his passion, which he defineth to be a Sanctification: (that is to say) A holy oblation, of himselfe for the Disciples: that is, for All which shall beleue: that they by the merit of his passion may be sanctified, as an holy sacrifice offered vnto God.

Let vs therefore, in fewe wordes conclude, what is to bee considered, of the passion of Christe, namely: That it is a sacrifice propitiatorie, wherein, the Sonne of God offered vp him selfe to the Father: that he might merit for all which beleue in him, eternall sanctificatiō, deliuerance from sinne, and death, eternall, and euerlasting Saluation.

And

What the
passion of
Christe is.

And so, in this definition is contayned, that which may be answered, to euery of these senerall questions: VWho offred? The everlasting Priest IESVS CHRIST. VWhat offred he? Him selfe. VWhere offred he? In the Altar of the Crosse, by his moste bitter passion and death. To whome offered hee him selfe? To the father, whose wrath, (by the merite of his precious sacrifice,) he pacified. For whose cause did hee offer him selfe? For man. VWho shalbe partakers of this offering? All, which beleue in him.

Because we haue heard, what this Lambe hath doone, nainely, that he hath receiued into him selfe, the sinnes of men, and hath made satisfaction for them: Let vs nowe discusse this worde, (OF THE VVORLD). Iohn saith not: Beholde the Lambe of GOD, which taketh away the sinnes of man: but, which taketh away the sinnes of the VVorlde: that hee might signifie, whereunto the price of the oblation of IESVS CHRISTE, doth stretch it selfe.

Iohn. 1.

He meaneth, that the passion and sacrifice of Christ, is (in it selfe) infinitely precious & profitable, offered to God the father for all men, extended and

There haue beene in time past, and are also at this day, two sortes of men, whiche by teaching falsely in this place haue fowlely offended. Of these, the first are, which are of opinion, that the passion, and sacrifice of Christe profiteth not all men

proffered to all sinners, and for all sinnes whatsoeuer (of his parte) indifferently & sufficiently: though, indeed, The elect penitent beleuer only can, and doe receiue and inioy it effectually and auayleably. According as the Schoolemen say (and the best learned like, and allowe of it) Christus passus pro omnibus sufficientur, sed pro electis efficienter &c. To say, Christe suffered for all sufficiently, but for the elect (only) effectually or auayleably &c. This is the Authors iustified meaning. in many places of his worthy woorkes els where. Though here, in wordes, hee seemeth somewhat harsh and harde: and is warely to bee readde.

men, but a certaine fewe peculiar elected. Another kinde of them is: which suppose that there be certaine sinnes, which, even by the merite of the Death, and passion of Christe, cannot be remitted. These two false, and erronious opinions I will in this place briefly refute, and throwe downe by manifeste testimonies of the woorde of GOD.

They, whom I named in the first place, are Stoickes, and such, as going about to faine tables of destiny out of testimonies of the Scripture, not rightly vnderstanded, doe teach, that GOD hath created men, appoynted partly, to eternall Salvation: partly, to eternall condemnation, howsoever, they either beleue, or liue. This peruerse opinion, is, not onely blasphemous against GOD: but also seduceth many: that either they Despaire of the forgiveness of their sinnes, or nourish securitie: thinking it to bee a matter of no force, how they liue, forasmuch as they attaine salvation, because, that they are elected. Against this opinion is to bee set, The mercifull will of GOD, which hath made man, after his owne Image, and hath promised to Adam, the restoring againe of the same.

Of this will of GOD, the Prophet speaketh in these words: As surely as I liue saith the Lord GOD, I will not the death of the vngodly, but that the vngodly should bee conuerted, from his way and liue. Therefore, if that these words, that GOD will not the death of a sinner, bee true, of which thing, there is vtterly no doubt: It must,
D. of

of necessitie, bee false, that they say, That GOD hath destinated certaine to saluation, certain to condemnation, and that, if we respect the counsaile of the creation, & redemption of mankinde. For, as farre forth as appertaineth to the rebellion of man: there it is said, that GOD hath created many to condemnation, whome notwithstanding, hee would, should haue beene conuerted, should haue sought and obtained saluation.

For, euen as an earthly father, is in such wise affected towarde his children, that he woulde haue euery one of them, to come to thristines, & be honest, and woorthy successors to him of his goods, and substance, and yet notwithstanding, being made frustrate of his hope, findeth the stubbernesse, and disobedience of them, whereby they also at the length, do cast them selues with great ignominie, into destruction, and some infamous kinde of punishment: Of this father it may be said, that hee hath brought vp children, kept to this so great mischeef, (not, that the will of his purpose, was not farre other) but that the children through their owne rebellion, haue called this mischeef vnto them selues.

So, GOD verily, would haue all men (made after his owne image) to be saued: but, if any of these being rebellious wil not embrace his word, and, by faith, be conuerted, but fauouring securitie, and madnesse, doe dye in their owne wickednesse: those, GOD, suffereth to perish, that they might sustaine the iust punishments, aswell of their owne offences, against the law of GOD, as also
of

of their contempt of attayning saluation through Christe. Here we may say, with the scripture: That God hath created suche rebellious vnthrifts, to eternall condemnation, not, that he is delighted, with their destruction: but, that, they through their owne malice haue drawen þe same vnto themselves, preferring the vanitie of this world, before the grace, & mercy of God, in Iesu Christe. Of this eternall & vnmouable will of God: Paule speaketh on this wise: GOD would haue all men saued, & come to the trueth, for there is one GOD, and one Mediatour between GOD, and MAN, euen the man Iesus Christ, which hath giuen himselfe a redemption for all men. And Peter saith: GOD is longe suffering, which would haue no man loste, but will receyue all men to repentaunce.

What can be more plainly spoken? And, what shall he be that dare set himself against this? If God therefore, would haue no man perish, but wold haue all men, by the knowledge of þe truth to be saued, their vnt ruth is manifest, which say, God would not haue all mē saued, but hath created many to euerlasting damnation. But, that our cōsciences may the more cōmodiously be assured out of þe word of God, touching this fatherly will of him: I wil set downe, foure most firme argumēts, which may abundantly assure vs, of the fauour of God, which stretcheth it selfe to all men, in euery place of þe earth, without al respect of persons, regions, sexes, & outward conditiōs.

The first Argument is, The vniuersall cōmandement of GOD: vnto all men: GOD himselfe

Q.ii.

speaketh

Matth. 3.

Mar. 16.

speakeeth with his owne voyce from Heauen, and sayth: This is my beloued Sonne, Hearc him. And Christ sendeth forth his Disciples into all the world, with this commaundement: Goe yee into all the world, and proclayme the Gospell to eue-ry creature, (that is) To all men. Who then is so impudent, that hee dare say, G O D in deede, hath commaunded all men, that they shoulde heare the Gospell, but in the meane season, hee would certaine to be saued by faith, but certaine to be hardened, and condemned: They which doe so think of God, doe make him worse, then any Tyrant, whiche shoulde commaund those thinges which he neither willet nor thincketh: and this is to haue two heartes, which G O D him selfe, highly detesteth, and hateth.

Matth. 11.

Mar. 16.

The second argument, is, The free, and vni-uerfall promise of G O D. Come vnto mee (sayth Christe,) all which labour and be heauily laden, and I will refresh you. Likewise, Hee which shall beleeue and be baptised, shalbe saued: but he which beleeueth not shall be condemned. And Paule saith: Euery one whiche beleeueth shall not be confounded. Heereunto is to bee referred the whole ministry of the Gospell, which is therefore instituted of G O D, to bee in this worlde, that by the same, men might be brought vnto y true knowledge of God. Christe him selfe confesseth, that he came into this worlde, to saue sinners: The Sonne of man (saith he) is come to seeke, and saue that which was lost.

The third argument is taken, Of the price of the

The way of life.

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the Passion and death of Christe, whiche sufficeth
for the sinnes of all men: He hath giuen him selfe,
a redemption for all men. Iohn saith: Beholde the
Lambe of G O D which taketh away the sinnes of the
worlde. And Christe himselfe sayth: I, when I
shall be lifte vp from the Earth, will drawe all men
vnto me. Therfore Paule sayth: Grace aboundeth
about sinne: because the precious sacrifice of
Christe, is esteemed of so great force, that it wi-
peth out all sinne.

1. Tim. 2.

Iohn 1.

Rom. 5.

Iohn sayth: Christe is the propitiation for our
sinnes, and not for ours only, but also for the sinnes
of the whole worlde.

1. Iohn. 2.

The fourth argument, whiche assureth vs
of the will of G O D, is: The sealing of Grace,
which is done by the Sacrament of Baptisme.

Goe ye (sayth Christ) and teach all nations, bap-
tizing them: In the name of the Father, and of the
Sonne, and of the holic Ghoste. This sealing hee
hath confirmed with his power, and presence in
this worlde. Of the first he sayth: All power is
giuen vnto mee, in Heauen, & in Earth. Of the last,
when he sayth: Beholde I am with you, vnto the
ende of the worlde. If therfore, we looke back,
to the power of Christe: hee is able to bringe to
passe all thinges, what so euer hee will, in Hea-
uen, and in Earth: Againe, if we looke vpon the
commaundement: Christe willeth, all nations
to be baptised, that this might bee a testimonie,
that God will reinit sinnes, to all those whiche
beleue, and turne them selues vnto him.

Mar. 16.

To conclude, if we fasten our eyes vppon his

Q.iii.

presence

presence: Christe himselfe will appeare heere, who, baptising with the holy Ghoste, woorketh that inwardly, which, the water, outwardly applied, doth signifie.

By foure vnmouable arguments, therefore, we haue proued, this to be the will of God: That he would haue all men to be saued, as many as turne them selues vnto him, by faith in Iesus Christ. Whosoever therefore inwardly regardeth his saluation: let him stedfastly rest in this will of GOD, which God hath not onely manifested in his woorde: but also, by many meanes effectually proued and shewed.

Let vs therefore conclude, that they teach falsely, which to the flaudring of the death, and passion of Christe: doe say, that his sacrifice made for the forgiveness of sinnes, is not profitable for all men, but for a certaine few elected.

Rom. 5.

The second error is, of those, which defend that there be certaine sinnes, which cannot be remitted, for the merite of the passion and death of Christe. To this opinion these wordes of Paule are contrary: Where sinne did abound: there Grace in Iesu Christe, did superabound. Likewise Iohn, when he affirmeth, Christe to take away the sinnes of the worlde: giueth to vnderstande, that the sacrifice of Christe is of farre greater force to saue: then the sinnes of the whole worlde are to destroy. Therefore let vs thinke, that there is no sinne greater: then to thinke, that there is any sinne greater then the grace of GOD in Iesu Christe.

Such

Such was the sinne of Cayne, who beeing ouercome with the conscience of his wickednesse, and despayring sayde: Greater is myne iniquitie than that it may bee forgiven. **But rightly doeth Augustine aunswere him.** Thou lyest Cayne, for the mercy of God is greater, than the misery of all sinne. Gen 3.
Augu. Gen.

He therefore argueth God of vntrueth, who soeuer Despayreth of forgiveness, for the heape, and greatnes of his sinnes: he contemneth the othe of GOD, who by an othe confirmeth, That hee will not the death of a sinner, but that he should be conuerted and liue. For, when GOD beholdeth thy sinne, he therewithall considereth that an infinite price is payde for the same, namely, the Lords passion.

From whence also proceedeth that voyce of the conscience, reioycing in Bernarde, concerning the remission of sinnes: I holde (sayth hee) a moste strong argument, THE PASSION OF THE LORD: for his voyce was of much more force, than the voyce of the blood of Abell, crying in the heartes of the elect, the forgiveness, of all offences. For, hee was betrayed for our sinnes, neither is it to be doubted, but that his death is mightyer, and of more force vnto good, then our sinnes vnto euill.

I haue sinned (saith Manasses) aboue the lande of the Sea: but thou, (O LORDE) according to thy greate mercie, shalt saue mee though, vnworthye.

But heere some body may obieet, and say: I haue

haue oftentimes promised amendment of my life, and yet notwithstanding, wittingly, and willingly, I haue againe oftentimes sinned: and doone against my conscience.

Rom. 5.

1. Iohn. 2.

Ezechie. 18.

To this I aunswere thus: This kinde of sin is, in the sight of God, horrible, and dangerous, and many, for the same are condemned, as Saule and many others, who, by soudaine death are caught from hence, without repentaunce: but notwithstanding: Grace, in our Lorde Iesu Christe, aboundeth aboue, bothe this, and all the finnes of the whole worlde. For, whosoever doe rise againe from sin, by earnest repentance: they all, for the death, and passion sake of Christe, doe obtaine forgiveness of sinnes. This temptation did so assaulte the Jewishe people, that despayningly brusting forth into this voyce, they cryed out, in *Ezechiel 33*. Our sinnes, and iniquities, are gone ouer vs, and wee are waxed faynt in them, How then can we liue? Tell them, sayth the mighty Lorde: As truly as I liue, I will not the death of a sinner, but that he be conuerted, and liue: Turne ye, turne yee from your most wicked offences, O yee house of Israell, wherefore will ye dye?

Whosoever therefore is afflicted with the conscience of his owne wickednesse: let him remember the greatnesse of the mercy of GOD, exceeding all his works of God: Let him consider, that the will of God is, not to will the death of a sinner, but his conuersion, and life: Let him beholde the raunsome, thoroughly payd by Christe, which is farre greater, than the sink of all the sinnes of the

whole worlde: Let him consider the examples of suche as haue beene turned, after moste horrible offences: as the example of the Theefe, of Manasses, and of many other. Let him beware, leaste vnto the greatnesse of his sinnes, he ad desperation: wherof, the trueth of God is Denied: than the which sinne doubtlesse, none can be more greuous. And so let him approche to the Throne of Grace, and with an earnest heart, for Christ his sake, aske forgiveness: neither let him cease, by faithfull prayer to knock, before that he feelee in his heart, an aunswere to be giuen him, by the holie Ghoste: which thing without all doubt shalbe accomplished, so that he cast from him, earnestly, the purpose of sinninge. When the minde is, by this meanes strengthened, perceiuing the aunswere of God, by the consolations of the heart: then, a confirmation by the voice of Ministers of the Gospel, and the vse of the Lordes Supper, is rightly required. But, he which asketh forgiveness, and neuerthelesse keepeth still a purpose to sinne: is a damned hypocrite, which thinketh, God to bee like to himselfe, as which should be inooued, and delighted, or els deceived through hypocrisie.

To the same as long as he shal be such a one: aswell the absolution, by the ministerye of the Church, as also the vse of the Lordes Supper, doth stretch to his greater dampnation, so farre of it is, that he should hope, that any commodity shal thereof come vnto him.

R.

Of

Of the sinne *Irremissible*, commonly called the sinne against the holie Ghoste.

But, what is then to be saide, touching Christ, which maketh mention, of ^{ψ 12.} of Matt. of a sin not to be forgiven: when he saith: All sinne & blasphemy shalbe remitted vnto men: but the blasphemy against the spirite, shall not be forgiven, neither in this worlde, neither in the worlde to come.

In like manner *Mar. 3.* Verely I say vnto you, that all sinnes, and blasphemies shall be forgiven to the children of men: but he which shall blaspheme against the holy Ghoste, shall neuer be forgiven, but shall be guiltie of eternall offence.

1. Iohn. 5. He which knoweth his brother to sinne, a sinne not vnto death: let him aske, and life shall be giuen him, for him, which sinneth, not vnto death, there is a sinne vnto death, for the which (say I) not that a man should pray: All vnrighteousnesse is sin, and there is a sinne not vnto death.

Hebr. 6. It is impossible, that they whiche haue beene once lightened, and haue tasted of the heavenly gift, and haue beene made partakers of the holie Ghost, and haue tasted of the good worde of God, & of the power of the world to come: If they fall away, (and as touching the selues crucifie the sonne of God againe, and make a mock of him) that they should be renewed againe by repentance.

Heb. 10. If we sinne wilfully, (that is to say, If any

any Doe fall away from Christe) after the knowledge of the truth receiued: there remaineth now no more sacrifice for sinne.

1.Tim. 1. I, which before was a blasphemmer, and a persecuter, & reprochful, haue obtained the mercy of GOD, because I did it ignorantly through vnbeleef.

These testimonies of the holy Scripture, doe speake of a certaine kinde of sinne, which, (neither in this world, neither in the world to come) is forgiven.

This sinne is commonly called, THE SIN AGAINST THE HOLY GHOSTE. Of the same, diuerse, doe speake diuersly, and do thereby driue many into desperation: whilst being vncertaine, they knowe not, what they shall beleue, or doe. Yea, many supposing themselves to bee guiltie of this sinne, are vexed in their mindes, and being intangled, in horrible sorowes of conscience, doe liue without repentance. But, he whiche shall diligently consider the scripture, and conferre amongst themselves, those things, which in the holy Scriptures are expressed, touching this sinne: he shall easily vnderstand, what the substance, and difference of this sinne is. I will therefore explicate, the places of Scripture euen now cited, and thereout I will conclude, and drawe forth, a plaine, and full definition of this sinne.

FIRST, the saying of S. Iohn distinguisheth, THE SINNE VNTO DEATH, 1.Iohn. 8, (which is otherwise called, the sinne against the holy Ghoste) from other sinnes.

Πᾶσα
ἀνομία.

ἀνομία.

All vnrighteousnesse (saith hee) is sinne, but not vnto death. Item: If any man sinne, wee haue an aduocate with the father, which is Iesus Christe the righteous, and he is the propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde. Whiche two testimonyes, Doe abundantly teach vs, that the Sinne against the holy Ghoste, is not, a transgression of the Lawe of God, (that is to say) of the Decalogus. For, the word of (VNRIGHTEOUSNES) which Iohn, in this place, vseth: Doeth signifie, what soeuer is committed against the lawe, which, Iohn, verely, calleth sinne: but, not vnto death, that is, not against the holie Ghost.

Therefore, heere hence we conclude: That, the sinne against the holie Ghoste, is not any transgression of the lawe of God, neither vniuersall, nor particular, albeit, otherwise, the leaste offence whiche is committed against the lawe (through his owne nature and malice) Deserueth death euermore.

Matth. 12.
Mar. 3.
Luke. 16.

Actes. 2.

But Matthew and Marke Doe shewe, that the matter of the sinne against the holy Ghoste, is THE CONTEMPT OF CHRISTE, AND HIS GOSPEL. But yet in that, this sinne is not finished: For Peter in the day of Pentecost, receiued 3000. men repenting, which, had before persecuted Christe, vnto the death of the Crosse.

Paule therfore maketh a difference, betweene two sortes of men persecuting Christe: One, of those whiche doe it ignorauntly: The other of those

those, whiche knowe, them selues to doe euilly,
and wickedly, I (saith Paule) was a persecuter,
and blasphemous against Christe: because beeing 1. Tim. 1.
ignorant, I did it through vnbeleefe. After this
manner, others also, haue persecuted Christe,
and his Gospell, and yet notwithstanding haue ob-
tained mercy, because they doe it ignorantly,
through vnbeleefe.

Furthermore, Paule, to the Hebrues sheweth, Heb. 6, 16.
what goeth before this sin, before it be commit-
ted: namely, To haue bene illuminated by the holy
Ghoste: To haue had the true knowledge of the
person, and office of Christe: To haue tasted the
good worde of GOD: And to haue beene partaker
of the holy Ghost. The Turke, & the Pope, which
otherwise are execrable sinners: (forasmuch as
they neuer possessed the holie Ghost,) haue no
such sinne, whereby the testimony of the holie
Ghost, by whome the trueth of the Gospel was
sealed: is caste forth of their hearts.

Therefore Paule also sheweth in whome this
sinne is: so, that he is to be sayd guiltie thereof,
which hath not onely, beene abundantly taught,
and lightned in the true doctrine of the Gospell
of saluation: But also, which manifestly setteth
himselfe against Christe, and obiecing against
him, the reproch of his crosse despiseth him, and
with all his power persecuteth his doctrine, nei-
ther can abyde the name of him: but ascribeth
the woorkes of Christe vnto the Deuill, as the
Pharises did, to whome Christe imputeth this
sinne of blasphemie, against the illumination of
B.iii. the

the holie Ghoste. For the Pharisees, albeit, they had beene taught, concerning Christe, by many prophecies, and were mozeouer conuicted, by the doctrine, & miracles of Christe: yet notwithstanding they witting, and willing, did persecute Christ, and his gospel, which, by the lightening of the holy Ghost, they knew to be of God: and, that which is moze, they beeing rebellious, did not only oppungne Christe, by quarrellinges, tyranny, and hypocrisie, setting themselves against his word, which to be true, their owne hearts did testifie: but also trusted to their owne righteousness, and heape of sacrifices, reiecting the righteousness, and sacrifice of Christe, which sacrifice alone, taketh away y sinnes of the world.

What the sin
against the
holy ghost is

Heereof therfore, we conclude, that the sinne against the holie Ghost, is not a transgression of the Decalogus, nor the cōtempt, or persecution of Christ, and the Gospel, through ignorance & incredulitie: but, one is then said to sin against the holy Ghost: VVhen (through wilfull rebellion) he setteth himself against Christ, being truly knowen beefore: and departeth from the Gospel, which (by the holy Ghost illuminating him) was sealed in his heart: And persecuteth the Church: with a cōfidence of his owne righteousness, and sacrifices, the sacrifice of Christe (which alone is the cleanser of sinne) beeing FINALLY reiected and contemned.

Why it is
called the sin
against the
holy Ghost,

This is the ful definition of the sinne against the holy Ghoste: which hath therfore obtained this name: because, that the man whose heart was beefore illuminated in the true knowledge
of

of Christe, by the holy Ghost: doth now set himselfe against the holy Ghoste, and expelleth him, from him, and attributeth his workes vnto the deuil. For what cause this sinne is not forgiven, Paule sheweth to y^e Hebrues, when he saith: There remaineth no other sacrifice for sinne: than that of Christe alone. Forasmuch therefore as these haue FINALLY renounced Christe, despising his sacrifice, and trusting to other sacrifices: It is no merual, though they obtain not grace, which only is giuen by y^e sacrifice of our Lord Iesu Christ,

furthermore: If any man demaund, and say: What if a man being guiltie of this sinne against the holie Ghoste, doth againe turne him selfe vnto Christe, & doth earnestly repent him of his former rebellion, and with his whole hart aske forgiuenesse for the merit of the passion, & death of the Sonne of GOD. To this, I answered thus with Paule: Grace aboundeth aboue sinne. Neither is the hugeness of this sinne so great, but the grace of GOD in our Lord Iesu Christ, is a thousandfolde greater. And forasmuch as it is mooste certaine, that, GOD would not the death of a sinner, but that hee should be couerted & liue. I affirme, this sinne against the holy Ghost to be forgiven, to all those whiche doe earnestly repent, and desire forgiuenesse, for the merite of Christe.

Rom. 8.

Ezechie, 18.

But heere it may bee objected, that Christe doth manifestly teach: this sinne not to bee remitted, neither in this worlde, neither in the world to come: therefore, this sinne seemeth to be greater, than the Grace of God, GOD forbid,

yea,

The way of life.

yea, farre of be that : It is moſte firmly to bee beleeued, that y^e Grace of God, doth farre abound aboue the ſinnes of the worlde. Why then is it not forgiven?

To this, Paule Hebr. 6. maketh aunſwere: Becauſe they cannot be renewed againe by repentance. And that, for this cauſe: becauſe they haue vtterly Denyed the true foundation of repentance, namely, The ſacrifice of Chriſte: without the which, neither any healthfull repentance, or conuerſion by faith, can be made vnto GOD: neither is there any other ſacrifice, which (without this alone) is able to take away ſinne.

Repentance, and Remiſſion of ſinnes (ſayth Chriſte) muſt bee preached in MY NAME. Wherefore, whoſoeuer doth repent, and, with a ſure faith, embrace Chriſt, and his ſacrifice, doth moſte aſſuredly by faith, obtaine forgivenesse.

This ſinne is therefore called IRREMIS- SIBLE, becauſe, that they which comitt the ſaine, doe, for the moſte parte continue in their wicked purpoſe, and neuer ſue to the Grace of God, by Jeſus Chriſt our Lord. For, he which embraceth the grace of GOD: hath not FINALLY renounced the ſacrifice of Chriſte: which alone remaineth the cleaſer away of all ſinne. Theſe thinges I purpoſed, breefly to ſpeake concerning the ſinne againſt the holie Ghoſt, becauſe I perceiued, many in this behalf, to be not rightly inſtructed: and fewe, hether unto to haue rightly indged, and plainly to haue written, of this matter.

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The thirde benefite.

I hath bene spoken hetherunto, of the seconde benefite of Christe, namely: That hee cleanseth vs from all sinne: but this sufficeth not, vnlesse: VVee also become Righteous. For, inasmuch as (Righteousnesse) is, the very way to euermourning life: no man euer obteyneth the same, but he which is Righteous. Therefore Christe saith: If thou wilt enter into life, keepe the Commaundements. But, to keepe the Commaundementes is, to Declare him selfe Righteous, according to the Lawe.

And albeit, no man fulfilleth the lawe of God, as we, before haue shewed: neither obtayneth Righteousnesse by the woorkes of the lawe: yet, the will of GOD remaineth vnmouable: That none is admitted to the possession of eternall life, but he which hath that righteousness, whiche the Lawe requireth.

The Sonne of GOD therefore, came into this worlde, and tooke mans nature of the virgin Mary, and made himselfe subiect to the lawe, and fulfilled the same: so, that he hath obtained Righteousnesse by the woorkes of the lawe. This Righteousnesse of Christe, GOD and MAN, sufficeth in the sight of GOD, being imputed to all those, which beleue in him.

For as by the disobedience of one, we all are guiltie: so, we all, as many as beleue in Christe, by the righteousness of one, are reputed Righteous. Rom. 7.

S.

This

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This is the same thing which Paul saith, *Rom. 10.* Christ is the end of the law, to saue all those which beleeue in him. The ende of the lawe, is called, **THE FINAL VVIL OF THE LAWV,** that those things may be done, which wee wil-
leth, and commaundeth: She willet Righte-
ousnesse, which, when she hath gotten, wee re-
steth: neither condemneth she any man, whiche
obtayneth the same.

Christe is the ende of the Lawe, not for his
owne cause: but for theirs which could not fulfil
the lawe: so that he imputeth his owne righte-
ousnes, which he hath obtayned by the law, to
all those which beleeue in him: that the lawe can
not by any right, either accuse, or condemne
them. Therefore Paule saith: Christe is the ende
of the Lawe, to saue all which beleeue: (that is to
say) whosoever beleeueth, hath that whiche the
Lawe requireth: namely Righteousnesse, which
is the way of saluation.

Heerebnto it maketh, which Augustine saith:
That which the lawe commaundeth: Faith obtay-
neth. And againe: Christe hath made our sinnes
his: that hee might make his righteousness ours.
Therefore, there is now no condemnation (as
Paule saith) in them, whiche are in Iesu Christe,
because in them, satisfaction is made to the
Righteousnesse of the lawe. It is therefore dili-
gently to be obserued, that we fulfil the law, but
not by our woorks, but by the woorks of Christe,
which imputeth the righteousness of the law to
vs which beleeue. For this cause Paul saith: VVe

are

are not vnder the law: but vnder grace. Under the law, wee are not, because, the law findeth not in vs, what she may accuse: forasmuch as we are indowed with the righteousnesse, which she requirerh. Christ hath redeemed vs from y^e curse of the law, first, by deriuing into himselfe the paines, vpon the Altar of the crosse, which wee had deserved.

Furthermore, by fulfilling the law: and imputing vnto vs his owne righteousnesse, with the which, we being indowed, may appeare, in the last day righteous, when Christ cometh a righteous iudge of the quick and the dead. Of this Righteousnesse Paul intreateth 2 cor. 5. Him which knew no sin, God made sinne for vs: that we might be made the righteousnesse of God in him. **This** Righteousnesse of GOD, is, The obedience of Christe, whereby, he satisfieth the lawe for vs. Rom. 5.

Therefore, when we heare, or read, That man is iustified by faith, without the workes of the law: in the sight of GOD: that is so to be taken, not, that man by y^e workes of the law, Done of himselfe, is iustified: but, that by faith he embraceth Christe, who, by his owne obedience, or workes, is perfectly righteous in y^e sight of God, & inputeth, this his righteousnesse of the lawe, to all those which beleeue in him. Moreover, this righteousnesse is called the Righteousnesse of faith, because it is imputed to the beleuing: Of Christ, because he hath satisfied the lawe: Of GOD, because, with the same, he is pleased, and contented.

Let these things suffice to be spoken, concerning the third benefite of Christe: namely, his

Righteousnesse which he imputeth to the faithfull, whereof mention is also made before, where we haue disputed of the true vse of the Lawe.

The fourth benefite of Christ.

The fourth benefite of Christe, is, HOLINESSE, or SANCTIFICATION. For, when Christe forgineth vs our sinnes, and taketh vs out of the Kingdome of the Deuill, and imputeth vnto vs his owne Righteousnesse, hee doth also therewith, sanctifie vs, and imputeth his holinesse vnto vs, which are made y^e members of his body. For this cause it is, that Iohn: 1. Iohn. 1. calleth the comany of all such as beleue in Iesus (THE COMMUNION, OF THE SAINTS.) Whereon also dependeth the article of the Symbole, when we say: I beleue in the holic Church, The Communion of Sainctes.

But not idle
talkers of
Christianitie.

Of this Sanctification, Christians may boast, against, the kingdome, and members of the Deuill, so that they may worthly say: that they haue fellowship with GOD the father, the sonne, and the holy Ghoste, and are seperated from the Prince of darcknesse (that is to say) from the Deuill, and his members. VVee declare vnto you (saith Iohn) that yee also haue fellowship with vs: and our fellowship is with the father, and with the sonne IESV CHRISTE.

With this Sanctification Dauid comforteth him selfe, Psal. 86. where he prayeth in this manner:

ner: Keepethou my Soule, for I am holie: O my
G O D, saue thy seruant, which hopeth in thee.

Heere, first of all, Dauid affirmeth himselfe to
be Holie. Furthermoze, how this Sanctification
cometh, he sheweth: namely, when, by a sure
faith we rest in G O D, and trust in him alone.

For he which doth this: hee is spiritually in-
grafted into our Lord Iesu Christe, of whome
he obtaineth, perfecte, and personall Sanctifica-
tion of the whole man. For, as I haue said, the
Sanctification of Christe is imputed to the bele-
uer, as Christe himselfe teacheth in *Iohn. 17.* I
Sanctifie my selfe (saith he) for them: that they al-
so might bee holie. This HOLYNESSE
therefore, consisteth, in the forgauenes of sinnes:
in the imputation of the righteousnesse of Christ
in renouncing the Deuil: breiefely, in faith it selfe:
whiche taketh fast holde of Christe, with his
RIGHTEOUSNES, and HOLINESSE.

With this holynesse of man, is also ioyned,
the holynesse of the thing it selfe, which, for the
measure of faith, hath also her increasements,
and, in some is founde greater, in some lesser,
euen as faith it selfe is greater, and lesser. For,
when man conceiueth faith by the holy Ghoste,
by whose woorkmanship he is also borne anew,
there forthwith is felt the efficacie of the holie
Ghoste, whiche dayly innouateth the minde,
the affections, the hearte, and to bee shorte,
by little, and little, the whole life of the man. He
deliuereth the minde, by the woorde, from the
darknesse of ignorance, from errors, and cor-

rupt cogitations: and afterwarde, shi[n]eth into, and lighteth the same, with the true knowledge of GOD, with the doctrine of saluation, and good cogitations: whereby it cometh to passe, that the affections beeing purged, doe by little and little, free themselves, fro[m] the vncleane desires of the flesh, and, by y^e effectuall working of the holy ghost, are inclined to good motions, according, as the mind it self, shalbe illuminated.

The heart of man in like case, waxeth meeke, and beginneth to molifie, and putting away that naturall stubbernesse, sprung from originall sin: it beginneth to yeeld, and obey vnto God, according to the knowledge, infused, into the hart, by the holy ghost. To this obedience of the hart, also, as wel the inwarde, as the outwarde workes of the man, are answerable. Brevely, this Sanctification consisteth, in true repentance, and in a right holy purpose: so, that the man doth to this ende direct, all the indevours of his heart, and minde, that hee might obey God, & not to commit any thing vpon knowledge, and wilfulness, which is forbidden of GOD: more esteeming the will of GOD, then all other matters of the whole worlde.

Furthermore, this Sanctification, is sharply assaulted with moste greivous temptations, as being that thing, which of moste mightie enemies, the deuill, the flesh, and the world, is oppugned: wherby it cometh to passe, that oftentimes in this spirituall battail, of the spirit, and the flesh, the Christian feeleth the weakenes of his owne power

The secret
helpe of the
holy ghost in
our strugg-
lings.

power, so that sometimes he seemeth to fall vnder,
yea rather to be cast downe to the ground, and
utterly as it were thrown downe prostrate: but,
in the meane time, by the ayde, presence, and po-
wer of the holy ghost, he is lifted vp againe. Af-
ter this maner Dauid beeing overcome of y^e flesh
was subdued: & defiled himselfe with adulterie,
and murther: but when hee heard the admoni-
tions of the Prophet Nathan (by the working of
the holy Ghoste) hee was lifted vp. The same
thing doth in like case happen to many other the
holy ones of GOD: so that Paule saide not in
vaine: Let him which standeth take heede least hee
fall.

Therefore hee exhorteth the Galathians
Chapter 5. saying: VValk in the spirit, and fulfill

1. Cor. 10.

not the lustes of the flesh: for the flesh lusteth con-
trary to the spirite, and the spirite, contrary to the
fleshe.

And so, the life of a true faithfull Chri-
stian, is nothing else, then a perpetuall warfare:
as Prosper sheweth in his Epigrammes, when
he sayth:

Prosper.

Vnto the good, both battails sharpe,
and daungers great, are alwayes rife:

The godly minde, eke euer hath,
with whome to fight, and holde the strife.

The whiche thing dayly experience witnes-
seth, and also Christ himself, when he commaun-
deth vs dayly to pray: Forgiue vs our trespasses, as
we forgiue them that trespass against vs. Salomon
sayth: The iuste man sinneth seuen times in a day,
and ryseth againe. For this difference is bettwene,
the children of God, & the children of the Devil.

Matth. 6.

The

The children of the Deuill through stubbornnesse doe sinne, and continue in their sinnes: but the children of GOD, doe sinne through infirmitie, and are sometime seduced, by the woorld, by their owne flesh, and by the Deuill: but they rise againe, and apprehende the right hande of GOD the father: that is to say, they embrace, with a stedfast faith Iesus Christe.

The fiftē benefite of Christe.



The fiftē benefite of Christe, wherunto al these former are directed, is, FINALL DELIVERANCE, and REDEMPTION, so, that afterwarde no manner of euill, either of the woorld, the flesh, the deuill, or any other thing, either in Heauen, in earth, or in hel, is to be feared. This finall Redemption is called in the Scripture, SALVATION, wherunto, GOD, in the beginning created man, and afterwarde, by the death, and passion of his Sonne, redeemed him. This Saluation hath foure conditions.

The firste is: That wee are vtterly deliuered, from all miserie, aduersitie, and euils.

The second is: That hereafter, wee may not feare of any euill to come vnto vs.

The third is: That wee obtaine so great good things, that we are not able to wish greater.

The fourth is: That wee enioye these good things FOR EVER: without all impediment
and

and mutation.

This Saluation with her Conditions, we obtaine in Christe alone.

These fiue benefites of Iesu Christe already rekened : these two names , IESVS , and CHRIST, do contain. The first name, sheweth him to be GOD and MAN, and the Sauour of the worlde. The other sheweth, by what meanes he is the Sauour. For CHRIST, that is to say, annointed: sheweth that Christ, is A PRIEST, A KING, and A PROPHET. A Priest, which by his sacrifice wipeth out our sinnes, by his prayer maketh intercession to our heavenly father for vs : and by his innocencie sanctifyeth vs. A Prophet, whiche teacheth vs the way of saluation : And lastly, a King, which taketh vs out of the kingdome of the Deuill, and leadeth vs into saluation, and ioy of life euerlastinge.

Of the sixt point or Chapter.

THE sixte thinge which I proponed, to bee knowne, of our Lorde Iesu Christe, is, of the applycation of his benefites: namely, How wee (being made partakers of them) are brought vnto euerlastinge blessednesse.

Our Lord, and Sauour Iesus Christe, being moued, through his Deuine goodnesse towarde vs, and with a feruent care of our saluation: maketh vs partakers of his benefites : By the Gospell : by Faith, and By the holy Sacraments,

C,

with

The way of life.

with whiche the holy Ghoste is effectually present, and giuen. Of these three instruments ordeyned by GOD, I will speake in order.

The first is THE GOSPEL, which he hath commaunded to be promulged through y^e whole circle of the worlde: by the ministry wherof he is effectually, through the holy Ghost, and (out of all mankind) gathereth vnto himselfe, a church, which he gouerneth, and conserueth, by the doctrine of the Gospel, the Sacraments, Discipline, and Ceremonies: so, that whersoever these foure (the foundation beeing vncorrupt) are found sound, & perfect, there must of necessitie, be the Christian congregation, although in that outward company, certaine dead members be adioyned, whiche doe boast of the title of the Church in vaine.

In this his Church, Christe offereth, (by the ministry of the gospel) his Grace to all men, according to this his commaundement: Go yee into all the world, & preach the gospel to all creatures.

Mar. 16.

Item: *Luke. 24.* Repentance and remission of sinnes must be preached in my name, to all nations. Therefore, when thou hearest (by this voice of the gospel) forgiveness of sinnes, and life euerlasting through Christe, to be offered vnto thee, thinke thus in thy minde with thy selfe: Heere Christe offereth me Grace, and Saluation in his woorde, which he himselfe, by the voyce of a man speaketh vnto me: If I therefore shall obey vnto the same, it turneth to my saluation: but if I shall be wth my selfe disobedient to this his voyce: this hearing (vnlesse I repēt) turneth to my destruction) and

and condemnation. For, even as a murderer guiltie of death, contemning the fauour, whiche he heareth to be offered vnto him, of a most merciful king, calleth vnto himselfe & more greuous punishment: so in like case if, any hearing the gospel of grace, imbraceth not & same, is to himselfe the author, of heauier punishment, and condemnation. Diligence is therefore to be giuen of all Christians, that with high reuerence, and attention they may heare, the healthfull Gospell of Christ, and by faith imbracing the same, declare themselves thankful, towarde our Lorde and Sauour Iesus Christe. I will in this place set downe, a brieue definition of the Gospell.

The G O S P E L (as I may speake in fewe words) is, a vniuersall preaching of Repentaunce, and remission of sinnes, in the name of Christe. ^{What the Gospell is.} As he himselfe saith: So it is written, & so it behoued Christ to suffer, and rise againe, from death the third ^{Luke. 24.} day, and repentance, and remission of sinnes among all nations to be preached in his name.

This preaching, Christe calleth, The Gopell, (that is to say) A ioyfull message, by the which are offered vnto all men beleeuing in him, aswel Jewes, as Gentiles, these good things: namely, Deliueraunce from the curse of the law, and the wrath of G O D: Remission of sinnes: saluation, and life everlasting, and that without all merite of man, for his death, & passion, that whosoever are made partakers of these benefites, might with heart, mouth, and life, set forth the honour of G O D.

- This definition of the G O S P E L , containeth foure members: The first is : The vniuersal commaundement of G O D , to all men, which who so will not heare, contemneth God, and maketh himselfe guiltie againe, of death everlasting.
2. The second is: That as the Gospel doth offer vnto men, forgiveness of sinnes, righteousness, saluation, and eternall life: so they, whosoever shall not receiue the same, doe remaine in sinne, vnrightheousnesse, condemnation, and eternall death.
3. The thirde is: That these benefits are offered freely vnto all men, without al respect of persons, nations, and humane conditions. For Christe would haue all men saued, as many as desyre to obtayne saluation, leaste any shoulde despayre, eyther for his owne vnworthynesse, or multitude of his sinnes.
4. The fourth sheweth, To whome these good things doe come: namely, to those, which in a true fayth, turne them selues vnto G O D , as now shalbe further said touching the same. Let these things suffice concerning the firste instrument, namely, the G O S P E L L , by the ministerye whereof G O D offereth saluation to all men. It is at large saide before, How the lawe is to vs, a Scholemaister vnto Christe, whiche deliuereth vs from the curse of the lawe.
- The seconde meane whereby Christe applyeth his benefits vnto vs is F A I T H . For, euen as on Christes part, the Gospel is in steade of a hand, by which he reacheth forth his benefits vnto

unto vs : so, on our parte, Faith is in place of a hand, whiche receiueth Christe, beeing offered, with all his benefits.

But, that it may bee vnderstoode, what the true nature of Faith is, I will first set downe so manifest a definition of the same, that Doubte may be lefte vnto no man, what the true, and Christian faith is.

Furthermore, I will rehearse, the naturall properties of Faith, by whiche euery one may easely perceiue, whether he hath the true, and naturall fayth, or no. When Iohn Baptist pronounced him which beleueneth in the Sonne, to haue eternall life, he giueth warning, that the same is not els where to be sought. For hee which hath the sonne, hath the way to euera-
1ohn.3.
 sting life. The sonne is the VVay, as he himselfe saith: I am the way. Moreover, He which hath the Sonne, hath the gate of life, according to that saying: I am the doore. Furthermore, hee which hath the sonne, hath the merit of eternall life. For, the sonne did not merit eternall life for himselfe, to whom, by right, it was Due: but for his, (that is to say) for those whiche beleue in him. Besides this, he which hath the Sonne, hath, with the Sonne all things. For, he which
Rom.8.
 spared not his owne sonne, but gaue him for vs all: how should hee not also giue vs all things with him? To conclude, hee whiche hath the sonne, is one with him: therefore, it can not bee, but he is verily, and with the Sonne heyre of eternall life. He which hath the sonne, hath eter-

nall life it selfe, as hee himselfe sayth, I am the lyfe.

Iohn. 1.

Therefore, whether thou seekest the way of life, or, the Dooze, or, the merite, or, the fountaine, and Lord, or everlasting life it selfe: thou haste euery one of these in the Sonne, when thou beleuest in him. And contrarywise: Hee which beleueth not in the Sonne, shall not see life, but the wrath of GOD abydeth vpon him.

Heereby we may esteeme, what the excellencie, and vtilitie of Fayth is, whiche no man can obtayne, but hee, whiche beeing first admonished (by the Lawe) of his sinne: doth feele the greatnesse of the anger of GOD, and iuste condemnation.

Therefore, the Scripture teacheth vs to be sorry for our sinne, so that we would, that we had neuer sinned, or offended GOD: and that we should feele, a true greefe, & sorrowe of heart for our sinnes committed. Hee which is gone so farre forwarde, hee at the length rightly acknowledgeth, how ioyfull that message of the Gospell is, which offereth to the beleeuers, Remission of sinnes, the fauour of GOD, Righteousnesse, and life everlasting.

But, what is FAITH? These two manners of speaking, namely: To beleue in Christ: And, To beleue in the name of Christe, will plainly declare vnto vs, the substance of Fayth.

The former sentence, namely, To beleue in Christe, sheweth, Christe onely to be the object of Fayth, or sure confidence: so, that Salvation is

not

not to be hoped for, but in him alone.

The latter, namely, To beleue in the name of Christe, (which is the qualitie of fayth), (that is to say) that our confidence in Christe, should be such, as his name is in the Gospell, and as his doings are, which testifie of him.

When as Christe therefore, is, in the Gospell named the Saviour of all whiche beleue in him, very GOD, very MAN, one true and eternall person, and, the Lambe of GOD, taking away the sinnes of the worlde: And many examples doe testifie, that the dooings of Christe, doe aunswere vnto this honourable name, (as the example of the Theefe vpon the Crosse, the example of Mary Magdalen, of Paule, Peeter, and innumerable others) it appeareth: that, true fayth in CHRISTE is, A liuely, and constant confidence of the heart, whereby it is surely decreede, that CHRISTE is the Saviour of all those whiche beleue in him, as hee whiche is able to bring to passe all thinges whiche hee will, as GOD: whiche wylleth the beste vnto vs, as MAN, by the societie of nature ioyned vnto vs: whiche muste, as the Mediatour betwene GOD, and vs, appointed of the Father: whiche hath giuen him selfe a pryce of redemption for vs, that euery one whiche beleueth, might bee cleansed from Sinne by his bloode, might bee iustified by his obedyence, regenerated to euerlastinge lyfe, by his spiite, through the vnmeasurable mercie of GOD the Father, which so loued the worlde, that hee woulde giue his onely begotten Sonne, that

The definiti-
on of the
liuely and
iustifying
Fayth.

John. 3.

that ALL VVHICHE BELEEVE IN HIM, should not perish, but haue life euerlasting.

This fuller Description of a constant saythe, may bee drawne more narrowe, and that out of the words of Iohn Baptist: (Hee which beleeueth in the Sonne, hath eternall life): in this manner: Faith is a knowledge of Christe, and a sure confidence of obtrayning eternall life through him.

Luke. 23.

Such was the faith of the Theefe vpon the crosse, which from a sure trust sayde: Remember me Lorde, when thou comest into thy kingdome: To whom it was answered of the Lord: This day shalt thou be with me in Paradice. Such was the faith of the sinfull woman in the 7. of Luke, which heard of the Lord: Thy faith hath saved thee. In like manner of the Publicane, Luke the 18. praying on this wise: God bee mercifull vnto me a sinner: And of Dauid, Psal. 25. Be mercifull vnto my sinne (O Lord) for thy name sake. All these doe agree to the rule in Psal. 2. Blessed are all they which put their trust in him.

A generall
rule.

Now, after that we haue described FAITH, we wil recite five properties of y^e same: by which, as by infallible notes, euery one may knowe, whether he hath the True Faith, or no.

- 1 The first propertie of faith is: That it is felte in the heart.
- 2 The second is: That it offereth it selfe to bee seene, in the outwarde deedes.
- 3 The third is: That it suffereth it selfe to be tryed vnder the Crosse.
- 4 The fourth: That it ouercōmeth the world.

The

5. **The fift:** That it perseuereth vnto the ende,
which is (as Peter witnesseth) The salua- 1. Pet. 1.
tion of Soules.

The first propertie of faith is this: That it
liueth in the heart of man, so, that there may bee
felte, an vnspeakeable consolation, against the
malediction of the lawe, the power of death, and
the tyranny of the Deuill: that there may bee
felte, a ioy, vnable to be tolde, of the forgiuenesse
of sinnes, and a spirituall securitie, of the fauour,
and freendship of God: that the dwelling of the
holy Ghoste, and his presence in the heart of the
man, may be perceiued: that the force of the ho-
ly Ghoste, stirring vp faith to call vpon God,
may be perceiued: that a burning Desire, to obey
the will of God, and to resist the Deuill may bee
perceiued: that a spirituall ioy of the beginning
of the life eternall may bee felte: that thankfulness
towards God, may be perceiued: Breefely,
wheresoeuer a Christian faith is in man, there
it must needes be, that she must shew forth her
selfe, by true godlynesse, by a holy purpose of ly-
uing well, and by reioycing in the holy ghost.

**Secondly, I affirme this to be the property
of faith:** That in outward woorkes shee offereth
her selfe, to be seene: For the outward woorkes
doe beare witness of the affections of the heart.
Therefore Christe sayth: By their frutes ye shall
know them. It is therefore impossible, that wher-
soever true faith flourisheth in the heart, by the
holy Ghoste dwelling in the heart of man, that
there should not therewithall bee present, good
woorkes

woorkes testifying of the hart. These woorkes of faith, are in generall, to eschue euil, and to doe good: so, that faith be the foundation, the beginning, the leader, and gouernesse, of all vertues, and good actions. For first of all, Fayth is the pillar, or foundation wherupon is stayed, and vpon the whiche is builded all obedience, vertue, and eury good woork. Furthermore, it is the beginning, from which, as from a liuing fountain, the riuers of all honest woorkes, and doings, doe flowe out. Moreover, It is the leader, whiche holdeth man in the right way, least hee shoulde decline either to the right hand, (that is to say) to good intentions of men (as they call them) which wil worship God according to their owne wisdom, and traditions: or, vnto the left, that is to say, to the woorkes of the Deuill, whereunto this worlde, with the members of the Deuil, hath wholly giuen, and bound it selfe.

Yea, Eayth beeing the Captaine of all vertue, and Christian woorkes, neuer resteth it self, in any deede obiected, or set before it, before it heare this worde: So the mouth of the Lorde speaketh: Therefore Dauid through fayth prayeth in the 25. Psal. Shew me thy wayes (O Lord) and teach me thy pathes: And Psal. 119. he sayth: Blessed are the vn-defiled in the way: that is, they whiche through faith shew obedience vnto GOD, so that they goe forward in the right way, declining neither to the right hand nor to the left. Last of all, faith is also the Gouernesse, directing the whole life of man, and all his woorkes, to this marke: namely,

to

to the glory of God, the edificatiō of the church, and y^e vtilitie of his neighbour. All these workes of faith, already remembred, may bee called backe, to these foure pointes following.

The first is, a declaration of godlynesse in the outward workes of this life: namely, in the congregatiō, & felowship of the Christians, to heare the word of God, and to cal vpon him, openly to professe thy faith, & vse the sacraments: In like maner with thy counsaile, substance, and diligēce to set forwarde the glory of GOD, in such sorte, that thou maist be knowne, to bee earnestly affected in the businesse, & cause of God. This is that, which Dauid saith Psal. 122. I was glad, when they said vnto me, we will go into the house of the Lorde. Item: Because of the house of the Lorde our GOD, I will seeke to doe thee good. In which wordes Dauid sheweth, that hee bent himselfe wholly vnto this thing, that his subiectes might vnderstand, that he went about this thing, with greatest indevor: that he might shew himself to be a minister of God, in the publique congregation of the godly, Which example of Dauid, it becometh kings, & princes, magistrats, & subiects, to imitate, that by this meanes, they might declare, their faith and pietie, towarde God.

The seconde is: The innocencie of the private life, so, that euery one of vs, even when he is alone, doe thinke himselfe, to be conuersaunte in the sight of God, and therefore, to abstayne from all wantonnesse, and iniquitie. Herof it is, ἀσέλγεια. that God sayd to Abraham: VValke before mee.

U.ij.

For,

The way of life.

For, God doth not onely see those thinges, which are set forth to the sunne light: but, hee also looketh into the inwarde cogitations of the hearte.

The third is, Justice, and Loue, to be exercised indifferently, towarde all men: So that every man doe, with a good conscience, the dutie of his vocation, that the inferiours to their magistrate, and to others placed in authoritie, doe yeelde due reuerence, and obedience: againe, the superiours and potentates, doe, with counsaile, and diligence, assist their equals, and with a fatherly care, and discipline defend their subiects: and moreouer, as much as in them is, comforte the afflicted, and releue, with their plentie, the poores necessitie: yea, doubtlesse, they should esteeme all men, to be members with them in our Lord Iesu Christe. And, therefore, let them be of this minde towarde others, that whatsoeuer they would to be doone to them selues, the same they should do to them: and neuer wittingly, and willingly, by any meanes, through iniury and iniustice oppresse others: Breefely: that thou doe liue in such wise among men, that thou maist haue among all men, an honest testiinonie of the fayth, and life of a Christian.

The fourth is: Diligence in eche mans vocation, whether it bee in the Church, or in the householde, or in the common wealth, or in what soeuer kinde of office, which beeing, with fedelitie, and honestie performed, doth serue to the comoditie of the weale publique, and common societie

societie. In this behalfe, the rule of Paule ROM. 12 is to be followed, by whiche he commaundeth euery man, to shewe in his office, faithfulnessse, and diligence. And, that no man should forsake, his lawfull vocation, bothe Paule and Iohn Baptist doe giue counsaile: the Cominandement of Paule is this: Let euery man abide in that vocation, 1. Cor. 7. to the which he is called. Iohn counsaileth: that euery one bee iust in his calling: When the Roman souldiers flocked together vnto him, that they might be baptized of him, and deinaunded, what they should doe: he bad them not forsake their offices of warfare, or withdraue themselves into the wildernesse, or, to put a Coule vpon them, the common couering of slouthfull vnchristis: but he answered vnto them: Hurte not, Luke. 1. nor quarell with no man, and be content with your wages.

Beholde here, what fruites of faith among men, Iohn requireth of the Souldiers: Let euery Christian set before himselfe this example, euery one in his kinde of life: neither let them vnjustly oppresse any man, but rather bestow their diligence, to doe iustly the works of their vocation, which may be accomplished, with the comoditie ~~and~~ and vtilitie of others. I wil therefore collect fiue things, as it were poynts, to the whiche euery one ought to haue respect, in his vocation, that he wander not out of the way.

FIRST: Let the vocation be grounded vpon the worde of GOD, according vnto this rule: Euery office promoting the glory of GOD, and

making to the vpholding & beautifying of the states ordayned by God, (as the politicall, æconomicall and Ecclesiastical states) is commaunded by the first and fourth Commaundements.

Secondly: Fayth and Charitie, are the rules of all actions, in eche vocation.

Thirldy: If any aduersitie chaunce: we must looke back to the word of God, where vpon the vocation is founded, and from thence consolation is to be required.

Fourthly: let the vocation, be alwayes referred to the glorie of God, and the profit of the common wealth, wherein eche man liueth.

Fifthly: God is to be continually called vpon, for, whether the vocation be more honorable, or more profitable: without the ayde of God, nothing can be either hapily begun, or brought to perfection. All these things Dauid in the 37. Psal. comprehendeth, in these wordes: Hope thou in the Lorde, and be doing good, dwell in the land, and verely, thou shalt be fedde.

Some read
Et victum
quere honeste.

The thirde instrument, or meane, whereby Christe applyeth his benefits vnto vs, are, the Sacraments, and seales of his grace, and will. But, before that I come to y handling of the sacraments of the new Testament, I will weigh two things, mooste necessary to be knowne. The first is, What the custome of God hath beene in opening his will vnto men. The other: Why God hath giuen to the signes, and sacraments instituted by him, their names.

First, therfore, it is to be knowne, that God,
from

from the beginning of the worlde, hath accustomed to make open his will, vnto men, by two meanes, namely, By manifest V Vord, and By outward Signe: that by this meanes, he might assist the saluation of man.

When God had created Adam, and placed him in Paradise, he opened his will vnto him, by expresse worde, to the which he added, a double signe, namely, the tree of life, & the tree of knowledge of good, and euil: so that if he did obey the worde, he should not waxe olde, but should eate of the tree of life, & liue blessed for euer: but if he did transgresse the comendement of God, & eate of the forbidden tre of knowledge, he should die.

To Abraham likewise he proponed his worde, wherunto he adioyned the externall signe of circumcision, which he called his couenant. Furthermore, he promised vnto Moses, & he would bring his people out of the seruitude of Egypt into the land of promise: to this his promise, he added a signe: namely, the paschall Lamb. Afterwarde God promised, & he would giue vnto his people the lande of Canaan to possesse, as long as they should obey him, & kepe his testament, & his couenant: to this his word, he also added an outward signe, namely, & blood of the red Cow, wherewith the Priest sprinkled the people, and many other signes which he named by & name of couenant. Altogether after the same manner, Christ in the new Testament, promiseth to the beleuers, forgiveness of sinnes, and regeneratio by the holy ghost, & addeth an outward signe, which in the scripture is called The Baptisme of Repentance.

He promiseth also that he would offer his body, vpon the Altar of the Crosse, and shed his blood for the remission of sinnes: and heere hee also adioyneth an outwarde signe, which he nameth his body, and blood, and the newe Testament. And so it is manifest, what custome God hath kept, in opening his will vnto men, namely, BY VVORDE, and BY SIGNE: bothe which he hath set forth, to be perceiued with the minde, and senses, that we might be the easilier and fullier of his will instructed.

Secondly: It is to be considered, why God hath giuen to the Sacramentall Signes, the names of the thinges themselves, for whose cause the Sacraments are instituted. Doubtlesse, for this cause: that when wee doe vse the outwarde signes, wee should lift vp the eyes of faith, to the cōtemplation of þe heauenly things, of which the outwarde signes haue obtayned their names. When Abraham circumcised his sonne, the name set vpon Circumcision, by God, (wherewith, he named the same, his couenaunt with Abraham, and his seedes,) came into his minde. And Moses when he sprinkled the people with the blood of the red Cowe, thought vpon the name of TESTAMENT: whiche God had giuen vnto this signe. So in like manner, our Baptisme, is called, The Baptisme of Repentance: that wee might lifte vp the eyes of our hart, from the element of water, to the promise, wherewith GOD sealeth vnto the repentant, his MERCIE and GRACE. for whiche cause

cause, Baptisme is called, the Fountaine of Regeneration: that we might consider, that those ^{John. 3.} which are baptized, are spiritually bozne again, by the holy Ghoste. After the same manner Bread is named, the body of Christe, and wine the blood of Christ, in the Lords his supper: because they doe note forth, that secret meate, which Christe, reacheth forth, vnder the bread, and wine. To be short: God of his infinitie wisdom hath giuen to the Signes, and Sacramentes, the names of the spirituall things, and giftes which by the Sacraments are signified: that wee should not stick in those things, which are seene with the eyes only, but in those things rather, whiche fapth seeth, and beholdeth in the Sacraments.

After that wee haue expounded these two things of the substance of the Sacramentes in generall: wee may now be the easiler brought vnto the knowledge of the Sacraments of the new Testament, of which I will now speake in order.

Of the Sacrament of Baptisme.

That wee may the more profitably vnderstand the reason of our Baptisme: let vs heere in the beginning, see the cause why our Lorde Jesus Christe would be baptized.

Why Christe would be baptized, as well the
X.
voyce

Matth. 3.

voice of the father from heauen vpon him, doth shew: as also, the appearing of the holy Ghost, doone in the shape of a Dove.

Matth. 3.

The voyce of the father vpon Christe, nowe newly baptized, was this: This is my beeloued Sonne, in whome I am well pleased. Of this voyce, Baptisme witnesseth. For, this is the cheefe, and principall end of baptisme: that it is a testimonie, or seale of the fauour of GOD, towarde the Baptized. It is therefore to be noted, that wee which are cloathed with Christe, through Baptisme: are gratefull, and acceptable vnto God, through Christ. Wherunto Paule also hath respect, Ephc. 1. when hee sayth: VVe are beloued, in the beloued: Yea, God himselfe sayth: In him I am pleased.

CHRISTE therefore, would be baptized, and vse this outward seale of the grace of God: that (according to the voyce of the father) we which are baptized, and ingrafted into his body, by Baptisme, may knowe, that we haue GOD mercifull, and pleased, through Christe. Therefore all the efficacie of our Baptisme dependeth on Christe.

The appearing of the holy Ghost, in the shape of a Dove, signifieth that spirituall Baptisme, wherewith Christ doth inwardly baptize: When the minister of God worketh the outward Baptisme of water, according to the commaundement of Christ. This is that which Iohn Baptist saith: I baptize you with water: but amongst you standeth one, which baptizeth with the holy Ghost.

That

That the holy Ghoste appeareth in the shape of a Dove: the same is a shewing of peace, and reconciliation, made betweene God, & the partie baptized: that therewithall we might be admonished, what the Arke of Noah did signifie, out of which the Dove beeing sent, returned, bringing a Braunche of an Olive. Heereof, therefore wee make by the Definition of Baptisme, in this manner:

BAPTISME is an outwarde signe, signifying the inwarde Baptisme, which Christe woorketh by his holie Spirite, to seale in vs, **THE MERCY**, and **GRACE** of God. What Bapt. is.

Furthermore, that we may, with the more frute, be occupied, in the meditation of this our Baptisme: a threfolde signifcation of the same is to be obserued.

The first is: that Baptisme is, A testimony of Grace.

The second is: that it is, A Symbole, (or token) of secret and spirituall things.

The third is: that it is the Cognisance of our outwarde profession, and Christianitie. Of this threfolde signifcation of Baptisme, I will speake in order.

Firste, that Baptisme is A testimonie of Grace, wee haue proued before. For, it is an outwarde seale of the grace of God, testifying, that the partie which is baptized, is sanctified, and (as a sacrifice) consecrated vnto GOD: who regenerateth vs, beeing cleansed and separated, from the deuil, & his societie, that we may

be made new men, yea, the sonnes of God himselfe, whome he adopteth in his beloued sonne, our Lorde Iesu Christe.

August.
Epist. 13.

Secondly: Baptisme is A Symbole, (or token) of things, which by his proportion, or comparison teacheth vs. Whereof Augustine saith: If Sacraments had not a certaine cōparison with those things whereof they be Sacramentes, they were no Sacramentes at all. So our Baptisme, in the which, man is dipped vnder the water, and is drawne forth againe, hath his spirituall signification, for whiche, it is called, A Symbole, or token of things.

Baptisme is A Symbole or token of two things, cheefely: namely, Of the doinges of Christe: And of our dutie.

Concerning the doinges of Christe, it teacheth vs foure things: namely.

V What hee hath doone:

V Why hee hath doone:

V What he doth to them which are baptized:

And moreouer, what he wil doe vnto them.

Parasceues.

How then, doth Baptisme teache vs, V What Christ hath doone? It putteth vs in minde of the history of the three dayes, namely, of the day of the preparation, in which Christe suffered: And of the Saboth, in whiche Christe rested in the Sepulchre: And of the day of Easter, in the which, Christe, (hauing overcome death) rose from the dead.

Therefore, Christe calleth, his death, buriall, and Resurrection, BAPTISME, Marke. 10.
where

where the sonnes of Zebedee, James, and Iohn, required, that the one might sit on the righte hand of Christe, the other on the left, in his glory: to whome Christe answereth: Are ye able to drinke of the Cup, which I shall drinke of, and to be baptized with the Baptisme, wherewith I am baptized? As though the Lorde shoulde say: yee all aspire to ioy, and glory, but ye must of necessitie suffer somewhat, before that it shalbe lawfull to enjoy this glory, and gladnesse. Moste bitter death falleth in, ouer whome we must triumph, before we come vnto this glory. Therfore, to be sprinkled with the water in Baptisme, noteth forth the death of Christe: to tary vnder the water, shadoweth forth his buriall. To bee drawne from the water: representeth the glorious Resurrection of Christe. As often therfore, as we remember our baptisme, or be present at the Baptisme of others: let vs call to minde the history of the three dayes, Of the Death, Buriall, and Resurrection of Christe.

But if you demaunde, Why Christe hath doone this? Paul answereth, and in two wordes knitteth together the whole matter, in Rom. 4. Christe (sayth he) dyed FOR OVR SINNES, and was raised againe, FOR OVR IUSTIFICATION. For, as Christe, by the merite of his death, wipeth out our iniquities: and by his blood cleanseth our consciences from all mortall sinne: So, in like manner, by his resurrection from death, he declareth himselfe to be righteous, and in all respectes perfectly pure, according to the lawe of

GOD. Therefore Dauid in the 16. Psal. sayth: Thou shalt not leaue my soule in hel, neither shalt thou suffer thine holy one, to see corruption. **Christe** also meaneth the same thing, when he saith in Ioh. 16 The holy Ghost shall reprehend the world of Righteousnesse, because I go to the father: **that is to say,** Herode, Pilate, and the Iewes, deny me to be righteous, and without all sinne: but when they shall see me, not to be overcome of death: my resurrection from death, shall be a testimony of my righteousness, before them. For that cause Paule saith: Hee was raysed againe for our iustification: **that is to say:** that by his rising againe he might Declare his owne righteousness, which righteousness, he giueth, and imputeth vnto all those which beleue in him.

Rom. 4.

Furthermore, VVhat Christe doth in Baptisme Iohn sheweth saying: He baptizeth with the holy Ghoste, and with fyer. And Paule, when he saith: He cleanseth vs in the fountaine of water, through the worde. Whereas Iohn affirmeth, Christe, to baptise, VVith the HOLIE GHOST, and VVith FYER: he sheweth that Christe giueth in Baptisme, the holye Ghoste: who, by his presence is effectually, in the worde, and Baptisme.

Mat. 3.

Ephc. 5.

What the holy Ghost woorketh in the partie which is baptized, according to the commandement of Christ: is shewed by the word, Fyer: For as the fyer altereth things sometimes by burning out, sometimes by inflaming: So the holy Ghost, altereth man by regenerating, burneth out by mortifying the olde man: inflameth by quickening,

quickening, and rayſing bp the new man. And heereof it is, that Paule ſayth: Chriſte clenſeth vs in the fountaine of water, through the word of life. Ephc. 5.

In which words hee ioyneth together three things, namely, Outwarde Baptiſme, which hee calleth The fountaine of water. Then, Chriſte, who clenſeth vs inwardly with his blood, and holy ſpirit: And laſtly, The VVordc, that is, The promiſe of Chriſte, whereupon the whole efficacie of Baptiſme doth depend.

For, Baptiſme is not effectuell, for the water which the Miniſter of God ſprinckleth, neither for the words, which are recited by him: but all the force of Baptiſme floweth from the moſte ample promiſe of Chriſt: who (with his holy ſpirit, and with fier) baptizeth him, which, with the externall element of water, is ſprinkled.

But although this be the institution, and ordinance of Chriſte: yet notwithstanding, let vs not thinke, his hand to be ſhortened, to baptize ſpiritually without water, thoſe which are partakers of his promiſe, (that is to ſay) all the Infantes of the Chriſtians: and thoſe cheefely, whiche departing in the mothers wombe, doe not touche the outwarde Baptiſme. Therefore godly Parents ſhould not deſpayre of the ſaluation of ſuch Infantes, neither with vncomeſlynelle, and contempt, bury them in a ground (which the common people call) not conſecrated: but let them ſurely perſuade themſelues, & theſe are in the ſame couenāt, with the children of Abraham, as Paule in Gallath. 3. plainly teacheth. There

* Such as
came of his
flesh.

Therefore, as * the fleshely children of Abraham, which departed this life, before the eight day of Circumcision: were not condemned: but by the vertue of the promise, and couenaunt of GOD, were saued: so, also after the same manner, the spirituall Children of Abraham, (that is to say) the infantes of all the Christians, are not condemned, if they decease before baptisme: but are saued by the efficacie of the promise of God, and by inuisible baptisme, wherewith Christe baptizeth them, who, (by his death, and precious blood) hath redeemed them.

With this consolation, let christian Parents lifte vp themselves, whose Children, departe hence, either in the mothers wombe, or forthwith after the birth, before they be made partakers of Baptisme. Yet, I would not, that any should heereof take occasion to protract to Baptisme of Infants: yea rather, I am an exhorter, that as soone as they be newe borne, they should haue a regarde to haue them sealed, with this outwarde Symbole (or token) of saluation, and therewithall to be assisted, with the prayers of the godly, whiche shall bee present at the Baptisme.

It remaineth now to be explicated, VVhat Christe wil doe to those which are Baptized. This thing he himselfe sheweth in his last comaundement, which, ascending vnto heauen, he gaue to his Apostles in these wordes: Go, and Baptise all nations, whoeuer beleueth, and is Baptized, shall be saued, but he that belceueth not, shall be condemned.

For

For, euen as they whiche were in the Arke of Noah, were preserued from the floud: so, whosoever doth earnestly stick to the couenant of this outwarde Baptisme, are deliuered from the euerlasting floud, (that is to say) from the paines and torments of Hel, by IESVS CHRIST. Breefely, as he which is baptized is drawen fro the water, so Christe will take vs from all calamities, and bring vs into his kingdome, where, with him we shall reigne in all eternitie.

After that we haue sayd, How our Baptisme, is a Symbole, (or token) of the actions of Christ: we will now see, Howe it also admonisheth vs of our dutie (that is to say) what we shuld perfourme vnto GOD: what we owe vnto our selues, what we must suffer: And what we must looke for: How we must passe from miseryes to saluation: For of euery of these partes of our duetie, our Baptisme doth admonish vs.

But, VVhat shall we performe vnto GOD? This Christe teacheth vs, when hee sayth: Baptize them, In the name of the Father, and of the Sonne, and of the holy Ghoste. In which woordes, hee comprehendeth the principall end of Baptisme: which, (it were conuenient) we should alwayes, and continually haue in reembrance. For, this is the moste simple, and plaine meaning of these woordes: I Baptize thee, in the name of the Father, of the Sonne, and of the holy Ghost: that is to say: I Baptize thee to this ende cheefely: that thou shouldest acknowledge, confesse, inuocate, worship, and honour, this only true GOD, namely:

Y.

The

The Father, the Sonne and the holy Ghoste: The Father, which so loued thee, & hee hath deliuered his owne only begotten sonne, to death for thee: The Sonne, whiche dying for thee, clenseth thee from all sinne, by his precious blood, shed vpon the Altar of the crosse, for the forgiveness of thy sinnes, and, which, moreouer clothed thee with his righteousness, yea, maketh thee a member of his owne body, so that by his meanes, thou art called the sonne of God. The holy Ghost also, who regenerateth, and sanctifyeth thee vnto life eternall: that, thou being knit vnto God, mayst with him inioy saluation, without end. This is the most simple (and plaine) sentence, of 3 words of Baptisme, which being gathered out of the holy scriptures, I comprehend in this one little forme of speech: I Baptize thee, In the name. For in the worde (NAME) is contayned, bothe, a confessing of GOD: and beside, whatsoever this Confession requireth of man.

By these thinges it is easie to bee perceined, what manner of couenant betweene God, and man, baptisme is God promisseth vnto man, forgiveness of sinnes, righteousness and everlasting life, and this his promise he sealeth by Baptisme, the partie which is baptized, doth againe, by faith, binde himself vnto God, and promisseth that he will deny the Deuil, with all his works: and, by a sure faith, inuocatio, worshipping, fear, and, in all things, by due obedience, cleaue vnto GOD. For this cause Peter calleth Baptisme, A COVENANT, wherein a mutuall promise is made

made of God Demaunding, and promising grace to the partie baptized: and againe of him which is Baptized, answering and affirming, that hee will constantly abyde, in the mutuall knot and couenant.

In the seconde place Baptisme warneth vs, VVhat we shoulde doe to our selues.

As we are dipped in the water of Baptisme, and tary vnder the water, and are drawen from thence againe: so we should mortifye sinne, and choke the vitious affections, despres of sinne and corrupt concupiscences in vs, & rise againe in newnesse of life. Of this thing Paule Rom. 6. doth admonish vs, where he inueigheth against those, which supposed, that libertie to sinne was graunted, because that Paule had sayd, VVhere sinne did abounde, there Grace did more abounde: Whom hee confuteth with these words: VVhat shall we say then, shall wee abide in sinne, that Grace may abounde? God forbidde. Howe shall we which are deade to sinne, (that is to say) (whose sinne is deade) liue any longer therein? Knowe yee not, that wee whiche are Baptized into IESVS CHRISTE, are Baptized to dye with him? (that is to say, we which are baptized doe, in Baptisme put on Christe, whose death doth effectually, kill, and keepe vnder sinne in vs, that it shoulde not reigne in vs.) VVee are therefore buried together with him by Baptisme, for to dye, (that is, that sinne might bee deade in vs,) that euen as Christ was rayfed vp frō death, by the glory of the father, so we also shoulde walke in newnesse of life.

Rom. 6.

Y. ij,

For,

For, if we be ingrafted into death, like vnto him, so shall wee also bee partakers of his resurrection. Knowing this, that our olde man, (**that is, the corrupt nature**) is crucified with him, that the body of sinne might be abolished, (**that is, the corrupte affections**) that wee should no more bee seruants vnto sinne.

And so it appeareth, how Paule, by the reason of our Baptisme teacheth vs, to mortifye sinne, to destroy the wicked concupiscences, and to walke in a new life. Whereunto he also directeth the scope of his whole Disputatiō, which he setteth doone in these wordes: And so doe ye also esteeme your selues to be dead vnto sinne: But, to liue vnto GOD, in Christe Iesu our Lorde. Let not sinne therefore reigne in your mortall bodyes, that ye should obey thereunto by the lustes thereof. As often therefore as the corruption of our nature, shall prouoke vs to sinne, let vs call to remembraunce our Baptisme, which adinonisheth vs of innocencie of manners, and newnesse of life, to the glorie of GOD, through IESVS CHRISTE.

THIRDLY, Baptisme teacheth vs, VVhat we must suffer. For, euen as Christe, (whome, in Baptisme wee doe put on) was baptized with the crosse: so we also, as long as we remaine in this worlde, let vs prepare our selues, to the Crosse and aduersities.

Yea, GOD will by this meanes haue his adopted sonnes, to be made like to his onely begottē sonne: that they may reign together with him

him in his glory. This is that which Paule saith in Rom. 8. If wee be sonnes, then are we also heyres, the heyres I meane of God, and heyres annexed with Christe, so that if we suffer together with him, we shall also bee gloryfied together with him.

Rom. 8.

And Paule addeth there this consolation, that the Crosse worketh for the best, to such as loue GOD. Of this crosse of the godly, he also speaketh in the Epistle to Timothie: VVho soeuer (saith he) will liue godly, in our Lord Iesu Christe, shall suffer persecution.

Time.

The history of the Passion of our Lord Iesu Christ, setteth before vs, three kindes of crosse, vnto which may be referred, the diuerse sortes of all calamities, which may happen vnto man in this life.

The first Crosse, is the crosse of Christ, which is seene in the middle, betwene two others.

The second, is, of the Theefe, hanging on the right hand.

The third, of the Theefe hanging on the left hand.

Christe, (as much as concerneth his owne person) suffered, beeing innocent: but bothe these Theeues, suffered iustly, for their offences. But he which hanged at the right hand: repented vnder the Crosse, and beeing conuerted vnto Christe, obtayned comforte, and saluation. The other at the left hand, continued stifly in his malice, and dying without repentance was condemned.

After this same manner, it also goeth at this

this day. The greatest parte of the godly Christians, doe suffer persecution for righteousnesse sake, which happeneth to many holie Martyrs, whome Christe pronounceth, blessed, in Matth. 5. Blessed (saith he) are they, which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen: Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill against you for my sake: Reioyce, and bee glad, for great is your reward in heauen: for so did they persecute the prophets which haue beene before you.

Many doe also suffer, as the theefe, vpon the right hand. These are they, which, for their certaine offences are punished of God, namely, by taking away their goodes, Children, powers, helth, body: or els doe fall into the hands of the Magistrate, and are drawen vnto punishment, as also vnto this Theefe, it happened.

These beeing oppressed with calamities, and punishments, do confesse, themselves to be iustly punished for their sinnes, and flying vnto Christ, doe (with a firme faith) desire forgiveness of their offences. And by this meanes they obtaine pardon of God, whiche accepteth their crosse as a sacrifice pleasant vnto him, through Iesus Christe. The example of this Theefe, is, by the singular wisdome of God, set downe before, all wretched sinners, theues, murderers, and others whatsoeuer: whiche for their euill deedes are punished: that the same might be an euident testimony of the fauour of God, wherewith he receiveth al, with howsoeuer infamous kinde

kinde of punishment; they bee punished in the sight of the worlde, so that they, with a constant fayth, doe flye vnto Iesus Christe.

But, that the wretched offenders, whiche are to be punished for their offences, may know by what meane they may obtaine the fauoure of GOD: I will set downe certaine sure Articles according vnto whiche, they may Directe their cogitations.

FIRST of all, the wretched sinner, which is to be punished for his manifest offences, shall not hypocritically make slender his sinne; neither by conferring of his sinne, with y sinnes of other offenders, Deceiue himselfe: but rather, he shall examine himselfe, and weigh (not in deceitful ballances) the heuinesse of his iniquitie. Let him consider who it is, whom he hath offended, namely, GOD, a righteous Iudge, from whom nothing can be hid: therefore, let him esteeme himselfe worthy, who deservedly, (for the iniquitie, and fylthynesse of his sinne) is vnworthy, the name of a man.

Such manner of cogitations do breed in man, a knowledge of himselfe, and stirre vp a feeling, and taste, of the bitternesse of Death, and hell.

SECONDLY: Least (feeling the sorrows of Hel,) he should despayre of the grace of GOD, for the greatnesse of his sinne: as Cayne, Indas, Saule, and many others haue doone: these five things are to be thought vpon.

First: The promise, and good will of GOD, saying: I will not the death of a sinner, but that

he:

hee may bee conuerted, and liue.

Matth. 11.

Furthermoze: the commaundement of God, earnestly commaunding repentance, vnder the rigour of obedience, whiche all creatures are bounde to performe vnto him. O yee Sonnes of men (sayth he) turne ye vnto me. Item: Let every one be turned from his wicked wayes. And Christ sayth: Come vnto mee, all yee which labour, and be heauily loden, and I will refreſhe you.

Thirdly: Let him ſet before him, the death and paſſion of Jeſus Chriſt, who, with his ſufficient ranſome, hath made ſatisfaction, for the ſinnes of all men. Auguſtine ſayth: The mercy of GOD is greater, than the miſerye of all ſinnes.

Fourthly: Let him ſet before his eyes, the examples of thoſe, whiche beeing conuerted, haue beene receiued into grace: as Adam, Dauid, Manaſſes, the Theefe, and as many as euer haue required pardon: ſo, that God hath neuer reiected any, earneſtly repenting.

Fiftly: Let him conſider, the teſtimonie of Grace, namely: Baptiſme: whereby God teſtiſyeth that he will remit ſinne to all thoſe, whiche (by faith) turne themſelues vnto him. It is written Marck. 1. that Iohn preached the Baptiſme of Repentance, for the remiſſion of ſinnes: that is, he taught, Baptiſme to be a teſtimonye, and ſeale, by whiche GOD teſtiſyeth, that hee (without all reſpect of perſons) remitteth ſinne, to all thoſe (whiche by faith) turne themſelues vnto Jeſus Chriſte.

THIRDLY: the wretched offender beeing exerciſed,

exercised, with these five considerations, let him now giue place to the worde of God: by the efficacie wherof, (the holy Ghost working) the sparke of faith, is conceiued, in the heart of man.

FOURTHLY: faith beeing conceiued: forgiveness of sinnes is to bee desyred, for the precious blood of Christe, whiche he shed vpon the Altar of the Crosse, for the sinnes of the whole worlde. In this praying, faith (by little, and little) increaseth, and together therewith, man feeleth in his heart the answer of the holy Ghoste, which bringeth to passe that he most assuredly perswadeth himselfe that all his offences are forgiven him.

FIFTLY: Pardoun of sinne in the sight of GOD, beeing obtayned: let him with a quiet minde submit himselfe, to the punishment deserued: and together therewith, let him desire of God, fortitude of minde, that he may patiently suffer the paines, layde iustly vpon him, for his wicked deedes: yea, let him also giue thanks vnto God, whiche hath drawen him to temporall punishments in this world: that he should flye from eternall condemnation: and that he should heere in the body be punished, that with the Theefe hee may commend his soule vnto God.

The third kinde of Crosse, whereof the history of the passion of Christe maketh mention is, The Crosse of the Theefe hanging at the lefte hand. After this manner they doe suffer, which repent not, neither call vpon God: but contem-

ning the grace, and sacrifice of Christe, do dye in desperation, and are for euer condemned. They which in such sorte doo suffer for their offences, and fly not, by a sure fayth, vnto God: this temporarie Crosse, is vnto them, as forebodings of the paynes eternall, wherewith they shalbee plagued, without all mitigation, and comforte in Hell with the Deuilles, and all the company of the condemned. Hetherto, we haue intreated of the three sortes of Crosse, wherof the history of the Passion of Christe, maketh mention.

Now, let vs moreouer ioyne heerevnto, a generall admonition: whiche may profit all the godly, in what soeuer manner they shalbe afflicted in this worlde.

Whosoever is oppressed with the crosse or calamitie, let him respecte these foure thinges in order.

In the Deuill, let him consider, Lying and Murther.

In himselfe let him weigh, Sinne, and VVretchednesse.

In GOD, let him reuerence, Iudgement and Mercie.

In the Gospel let him seeke counsaile, & helpe.

first: Let him consider in the Deuill, Lying, and Tyranny, who as by lying he slewe our first Parents: so now euery moment, with lying, and tyranny, hee lyeth in waite for all mankinde.

Peter.

For, (as Peter sayth) Hee goeth aboute like a roring Lyon, seking whom he may deuoure. He verely seketh all, but he deuoureth only those, whome he

he intangleth in his snares of Lying. For this vncleane spirite continually indevoureth, to make all other vncleane with him. Hee infecteth the minde with lying, and erroneous doctrine: He shaketh the hearte, with the tempests of corrupt desyres: He bewitcheth the will, with the shadowe of comoditie: to conclude, he indevoureth to defile, with wicked actes, the whole life of man, that he, that he at the length might haue man (beeing spiritually slaine) fellowe, and partaker of eternall damnation. This consideration of the study of this wicked spirite, the enemye of GOD, and mankinde: shoulde stirre vp an hatred of sinne, and breede in the mindes of men, an abhorring of the filthynesse thereof.

Secondly: Let him weigh Sinne, and wretchednesse in himselfe, in even ballances, and let him thinke that the misery whiche he suffereth, is a deserved punishment, for his sinne. And, by the greatnesse of the misery, let him esteeme the enormitie, turpitude, & multitude of his sinnes. Let him consider, that hee by his sinne, hath offended the cheefest, and infinite goodnesse: wherof let him conclude, the present calamitie, to bee away to euerlasting misery, vnlesse he be otherwise holpen. In this cogitation the whole man trembleth, of whiche thing we may see many examples, in many Psalmes, cheefely in those, whiche they call, the Penitentiall Psalmes, in whiche, Dauid plainly expresseth, the great dolors, and vexations, wherewith,

as with tempestes, he is ouerwelined for his sinnes.

Thirdly, Let him reuerence in God, Iudgement and Mercy. It is the parte of the most iust iudgement of God, to punish sinne in all men: but of his Mercy to punish, not to destroy, but þ he might saue: so that we do not contempne the Medicine. Whereof Esaie saith: Trouble giueth vnderstanding. Item: The distresse wherein they cry, is a doctrine vnto them. Breefely, God punisheth By IVDGEMENT, that hee might saue By MERCIE: as it may bee seene in Psal. 51.

In the word of þ Gospel, Let him seeke counsaile and remedies. The Gospell sendeth all afflicted sinners to this onely Physition Iesus Christe, which calleth vnto him, and saueþ all offenders. This counsaile is moste excellent, because neither in Heauen, nor in earth, any is founde, which is able to heale the woundes of sin beside this onely Iesus Christe.

Furthermore: this very worde which giueth vs counsaile, doth also minister helpe vnto vs, and healeth the woundes of sinne, in such wise, that we may be holpen by Christ, so that we beleeue in him, and with a constant fayth, pray with Dauid, saying: Heale me Lorde, and I shall be whole. In this place againe, are to be called back into our mindes, the fiue Articles, of whome mention is made a little before.

The Finall causes, wherefore GOD will haue his Church to bee subiecte to the Crosse, are

are many, of which these are the cheefe.

First, that wee may learne, that those good things whiche God hath promised to his Children, are not to be looked for in this worlde: but that we should think of the true countrie, to the which we are called: so that wee might ease all the aduersities of this life, by the meditation of the ioy to come, and life euerlasting. For, if all things should succeed vnto the godly, in this life, according vnto their desires: they would not be affectioned with the desire of the good thinges promised by Christe.

Secondly: that, man, (by the Crosse, as by a bridle) may be restrayned: who, through the corruption of nature, is otherwise prone to sinne. Heereof the Psalmist sayth: Holde their chawes with bit, and bridle, which drawe not nigh vnto thee.

Thirdly: that the Crosse might be a sensible preaching of repentance. For, euen as the conscience assenteth to the law, reproving sinne: so also by the Crosse, we are admonished to repent, that we may be saued.

Fourthly: That the crosse may ouerthrowe al mans presumption, and confidence of the flesh, and teach vs to cleaue with a firme fayth vnto GOD alone, and to call vpon him, according to his Cominaundement: Call vpon me (sayth he) ^{psalm.} in the day of tribulation, and I will deliuer thee, and thou shalt glorifie mee. Let these things suffice to be spoken touching the Crosse or calamitie, of which our Baptisme doth admonish vs.

IN

IN THE FOVRTH PLACE Baptisme teacheth vs what wee should looke for. For euen as the partie Baptised, (being sprinkled with the water) is drawen from the water, and as Christe himselfe (after his passion and death) entred into his glozy: so wee also doe take our iourney from the straunge wandring of this world, vnto saluation, & life euermlasting: a moste euident testimonie wherof, Christe hath giuen, namely Baptisme, to all the beleeuers.

IN THE FIFT PLACE, Baptisme teacheth vs, that our life in this worlde, is nothing els than a Pilgrimage of thre dayes. Wee suffer, we are buryed, and we shall rise againe, at the sound of the last Trumpet, when Christe shall say, Arise yee Deade.

THE third signifcation, of Baptisme, wherof wee haue made mention aboue, is, that it is a Souldierly marcke (or Cognisance) whereby the Souldiours of Christe are knowen, whiche haue giuen their names vnto him, and taken an othe, that they will fight vnder his standerde, agaynst the Deuill, and his kingdome, namely, Sinne.

The Souldiours of Christe, are discerned, by foure notes, cheefely, from those whiche are in wages vnder their Captaine, the Deuill.

The first, and moste surest note of the Children of God is, Faith, inuisible, and onely knowen vnto God, with her priuy, and inwarde frutes in the heart of the man.

The seconde is, The open profession of Faith

in the mouth, before all the worlde.

The thirde is seene, In Godlynesse, and Honestie of life, when the Christian doth so order his life, that y^e same may be a manifest testimony of the faith which lyeth hid, in the heart of man.

The fourth is, the note of the body, namely, Baptisme, whereby we professe our selues, to be the seruants of Christ. Heerbunto also maketh the sacrament of the Lorde his Supper, whereof we will now speake a fewe wordes.

Of the supper of the Lord.

Have sayd before, that the Sacramentes of the new Testament, doe occupy the third place accomodating, or applying of the benefites of Christe. Forasmuch as we haue hether to spoken of Baptisme, it remaineth now that we intreate of the other Sacrament, namely of The supper of the Lorde. God graunt that it may be to the glory of his name, and the wholesome instruction and profite of all the godly. I will remoue all, vnprofitable questions, and diuersities of opinions, which doe more hurte, then profit: and set downe onely those things, touching the most holy Supper of the Lorde, which I haue learned, and drawen out of the fountaines of the sacred Scripture. And that the same may be done to the greater fruit, & profit of the christian Reader: I will comprehend this whole doctrine, in a fewe, and certaine assured poyntes, & Articles.

The

The firste, and cheefest thing, that wee must knowe, concerning the Supper of the Lorde, instituted of Christe himselfe, vnder the visible Symboles of Bread and Wine, is: That Christe, (in the same night in which hee was betrayed) did institute this Sacramente, that the same might bee (amongst all his) an euerlasting monument of his Passion, in whiche hee deliuered his body to death, and shed his blood vpon the Altar of the Crosse, for many, for the remission of sinnes, as he himselfe saith: This is my body, whiche is giuen for you: This is my blood, which is shed for many, for the remission of sinnes. **Item:** Doe ye this in REMEMBRANCE of mee.

1. Cor. 10.

Secondly: The Supper of the Lorde testifieth, that they which vse the same rightly, are vnited, and as it were incorporated into Christ, and that spiritually, according to the wordes of Paul. The Cup of blessing which we blesse, is it not the partaking of the blood of Christe? The Breade which wee breake is it not the participating of the body of Christ? That is to say, whosoever doth eate the body of Christe, and drinke his blood, he (so that a lyuing fayth be not wanting) abydeth in Christe, and Christe in him.

Thirdly: the Supper of the Lord teacheth, a spirituall education in the body of Christe, which is accomplished, whilst we vse his Supper. For, euen as we are, by the blood of Christe, cleansed, and, by the holy Ghost in Baptisme, regenerated: so wee beinge cleansed, and regenerated, are spiritually fed, and nourished, by the benefite

benefite of the body, and blood of Christ: rightly vsing the Supper of the Lord, according to his owne institution.

Fourthly: the Supper of the Lord is, a testimony of the new Testamente, (that is to say) of A NEVV COVENANT, betweene God, and man, touching remission of sinnes, whereby God testifieth that hee will receiue into fauour, and forgiue sinners, (for the merite of the death, & passion of Christ) to All which beleeue in H I M. Therfore he himselfe sayth: This Cup is the new Testament in my blood: that is, This Cuppe is a firme, and vnioueable seale of the moste ample promise of god cōcerning & forgiveness of sinnes.

Whosoener therefore, (with a true, and liuely faith) vseth this Sacrament: receiveth the testimony of God himselfe: whereby he testifieth, that he hath Delivered his sonne, shedding his blood vpon the Altar of the Crosse, for the remission of sinnes, that through him, as many as beleeue in him, may obtaine saluation.

Fifthly: The Supper of the Lord, admonisheth vs of the secret, and spirituall communion, whereby we, whiche doe partake this Sacrament together: are vnited, (as it were) into one body. Of which thing Paule saith: Because wee 1. Cor. 10. beeing many, are one bread, and ONE BODY: inasmuch as we are all partakers of one breade. This knitting of the Christians into one body, Dependeth heereon: that we all, (as it is already said) are vnited to the body of Christe, by the partaking of his body, and blood.

¶ A.

Sixthly

Sixtly: The Supper of the Lord requireth, mutuall loue betweene the Communicantes: whereby the mysticall members of the same body, (as we haue said) shoulde, with heart, word, and worke, performe dueties one towardes the other. This Loue of Christian people, which, (from the head CHRISTE) floweth into the rest of the members (that is to say, the Citizens of his Church) doth not take away the degrees of persons, but rather confirmeth the diuersities of callings in the Congregation: of all whiche, there is one marke, namely, The Glory of God, and the commoditie of thy neighbour. Whosoever feeleth, not in his heart, the sparckle of this mutuall dilection, and, (without a purpose of well dooing to his member, (that is to say to his neighbour) cometh to the Supper of the Lorde: it were better for him, to abstaine utterly from the Sacrament. For who would not affirme that manne to bee mad, and out of his minde, whiche would set his owne members at strife one with another amongst themselves, so that the handes might plucke out the eyes, or cut of the feete? I woulde to GOD, that Christians could, after the same manner, marke their owne madnesse, whiche they doe manifestly betray, and shewe forth, whilst (through mutuall hatreds, and contentions of minde,) they set themselves, one against another.

Seuenthy: The Supper of the Lord is a pledge, and signification of our resurrection, life, and eternall saluation, and that by the power of
Christe

Christe risen againe from the dead. For, what-
soeuer hath beene hether to spoken, of the Sup-
per of the Lord, are al to be referred to this prin-
cipall end: that they may bee vnto vs in steade
of a pledge, & sealing of life euerlasting through
Christe, whose members we are made. And so
that is fulfilled which Christ saith: He which ca- 1ohn. 6.
teth my flesh, and drincketh my blood, hath eternall
life, and I will rayse him vp in the last day.

By these Articles, which we haue brought a-
broad out of the holy Scripture, to the decla-
ring of this doctrine of the supper of the Lord:
euery man may easily vnderstand, how needeful
it is (with a hygh godlynesse of minde, and reue-
rence) to appoach to this supper, & to prone him-
selfe, before he eate of this bread, or drinke of the
Cup of the Lord. For, (as Paule saith) He which 1. Cor. 10.
eateth, and drincketh vnworthyly, eateth and drin-
keth his owne damnation, because he discerneth not
the Lords body. Christ affirmeth the same thing
of the Gospel: Hee which belecueth not (sayth Mar. 16.
he) shalbe condemned.

And Augustine sayth of Baptisme: Euen as he
whiche vnworthyly eateth the body of the Lorde,
and drinketh his blood, eateth, and drincketh his
owne damnation: so he which receiueth Baptisme
vnwoorthily (which thing many Iewes doe at this
day) receiueth to himselfe damnatio, & not saluation.

Furthermore, Least any man shoulde com-
municate the Supper of the Lord, vnworthy-
ly, let him followe, the counsaile of Paule 1. Cor. 11.
1. Corinth. 11. Let a man proue himselfe, and so let

A a. ij.

him

him care of that Bread and drinke of that Cuppe, for he which eateth and drinketh vnworthyly, eateth, and drinketh damnation to himself, not discerning the Lords body: (that is to say) hee calleth vnto himselfe the punishment, and Iudgement of GOD.

What therefore is the true manner of prouing himselfe? The same Paule prescribeth, 2. Cor. 13. when he saith: Try your selues whether ye be in faith or no, proue your owne selues. Knowe yee not your selues, that Iesus Christe is in you? Heereof it appeareth that the true tryall of prouing consisteth in this, that a liuely faith bee truly felt, and the presence of Christe in vs, by the vertue of his spirit, stirring vs vp to the study of godlynesse. Briefely: he is truly proued, which (reuerently in the feare of GOD, in true repentance, in true confidence, and with an holy purpose,) cometh to this Supper. And contrariwise, he which is without the true feare of GOD, and earnest repentance, and wanteth liuely faith, and an holy purpose: the same eateth, and drinketh iudgement to himselfe bothe temporall, and eternall, vnlesse he be againe (by faith in Iesus Christe) conuerted. And I nothing doubt, but the greatest parte of moste heauy calamities, euery where reigning in many places, is therefore sente: because they bee so common which participate the supper of the Lord, without true, and earnest repentance.

Paule writeth, that the Corinthians were plagued, because they touched vnreuerently the
holy

holy Supper: For this cause (sayth he) many are feeble and weake among you, and many are fallen a sleep: For if wee had iudged our selues, wee should not haue beene iudged: but when we are iudged of the Lorde, we are instructed, that we should not bee damned, with the worlde. **I would to God, that many at this day, would not builde vpon a feeble foundation, and be much Deceiued with their owne opinion: which then supposethemselues to come woorthly to the Supper of Christ, when they haue confessed their sinnes before the preist and obtayned absolution of him. He which beleueth, him God absolueeth for the death, and passion of Iesus Christe. For, he which beleueth (saith Iohn) hath eternall life. If therefore the beleuer hath eternall life, hee is also (with out all doubt) absolued from all his sinnes. For, Absolution, is no other thing, than a Deliueraunce from sin, which is in the power of GOD alone.**

1. Cor. 11.

Iohn. 5.

Therefore, the Ministers of the woord, cannot absolue him, (which is without the feare of God, a linely faith, and a purpose of good living) from the least offence. And he which is such a one, & yet notwithstanding, dare require absolution of the Minister of the worde: to him (forasmuch as hee is before God a lyer, and before the Minister of God, an hypocrite) the absolution turneth vnto damnation. For, this outward absolution answereth to the faith, and purpose of the innermoste heart. The Priest is the minister of God, therefore let him behaue himselfe according to the commaundement of his Lord,

Ma. iii.

neither

neither let him arrogate greater power vnto himselfe, then hee hath receiued of the Lorde. He hath power to shew forth, as well, remission of sinnes to all the beleeuers, as also euerslasting condemnation to those whiche turne not themselues vnto God. These are the keyes of the Church of Christe, so that if any Minister of the Gospel, should goe beyond these bounds, he shall not cary this rashnes, unpunished of God.

What is then to be thought, of private confession, and outwarde absolution? There be many, and weightie causes, why the holy fathers did institute this talke, or Colloquie, whiche is had betweene the partie confessing, and the Minister of the woorde.

Meaning also
wel the hearing
of the
holye Scriptures,
as the
interpretation
of them.

The first: that the rude, and ignorant, might be the more profitably instructed, beeing demanded, of euery principle of the Christian Religion. For, when as many, doe many yeeres, heare the holy preachings, & yet doe very little or nothing at all profit: such, verely shall with greater profit, talke together with the learned, and godlye minister of the woorde, whiche may inquire of what matters they stande in doubt, and may teache them those thinges, whereof they bee ignorant.

Secondly: That in this talking together, the profiting of the youth, and younge persons might bee tryed. For it is the parte of a good Pastour, not onely to teach openly: but also (accordinge to the example of Paule,) to make a tryall at home, how farre euery one of his hearers

ners haue gone forward in the course of godlynesse.

Thirde: that a reason of the fayth might be required of those, of whose fayth, and Religion, iust Doubte might be had: and that vnto such as in any heresie were stubbernely obstinate, the Supper of the Lord should be prohibited.

Fourthly: that in this Colloquie, the doubtful consciences, and such as for the scruple of their sinnes were vnquieted, might by Doctrine, counsaile, and consolation, be releued.

Fifthly: that in this priuate talke, they might heare the voyce of the Gospell, pronouncing forgiveness of sinnes to those which beleue in Christe. For in as much as Christe sayth: Hee that heareth you, heareth mee: it is much auaylable to heare the Minister of the worde, (in the name of Christ according to his commandement) shewing forth the remission of sinnes.

¶ Priuate Absolution may be made in this manner.

Because (my Brother) thou doost not only confesse thy selfe to be a sinner, and guiltie in the sight of God, And art sory that thou hast offended God, but also beleuest the promise of the Gospel, concerning forgiveness of sinnes, namely, That vnto the beleuer is giuen eternall life: I declare vnto thee (in the name of Christe) the forgiveness of thyne offences, In the name of the Father, of the Sonne, and of the holy Ghoste, Amen. Goe in peace, and sinne no more.

John 8.

Hetherto

Hether to we haue heard, of the last thing, which I propounded was to bee considered in the Messiah, our Lozde IESV CHRISTE, namely: How we are made partakers of his benefites But because there be many founde, whiche protract repentance vnto the last breath of lyfe, I will yet ad hereunto, and declare two things.

First: touching the causes, whiche should inuite vs, to the ripening (or hastening) of Repentaunce.

The other, by what meane a Christian may perseuer vnto the ende, that hee loose not faith, and the benefites of Christe.

What then shall inuite vs to the hastening of Repentaunce.

Albeit there bee many, and mooste weightie causes, which should mooue vs, that we should not delay repentance, which (alas for sorowe) many doe at these dayes with great securitie: yet notwithstanding, I will at this season bring forth tenne Argumentes at the leaste, wherby euery man may woorthly bee moued, betynes to repent.

The first is, The vncertaine end of this life, For, no man knoweth in what hower, in what moment, or in what manner he shall Depart from hence. This vncertainie shoulde woorthly mooue vs to hasten repentance. Christe going about to exhorde his Disciples to watchfulnesse, taketh an Argument hereof, when he sayeth: Watch, and pray, because yee knowe neither the day nor the howre. And in Luke the 12. the Lozde propoun-

propoundeth a Parable of a rich man beeing carelesse, and delaying Repentance.

The ground (saith he) of a certaine rich man, Luke, 12.
brought forth plentiful fruites, therefore he thought
with himselfe saying, what shall I doe, because I
haue not rowme wherein to gather my fruites to-
gether? and he sayde, thus will I doe, I will destroy
my Barnes, and builde greater, and thither will I ga-
ther together my fruites and my goods, and I will
say vnto my soule: Soule, thou haste much goodes
layde vp in store for many yeeres, take thine ease,
eate, drinke, and be mery. But God sayd vnto him,
Thou foole, this night will they require againe thy
soule from thee, whose then shall those thinges bee
which thou hast prepared? **So is it with him that**
hoordeth vp riches to himselfe, and is not riche
towards G O D. Heereof afterwarde the Lord
inferreth this: But rather seeke yee the kingdome
of G O D, and the righteousnesse thereof, and after-
wards all other things shall be giuen vnto you.

Item: In such an hower as ye think not, will the
Sonne of man come. **And Augustine saith:** God
giueth thee a space of amendement, but thou more
louest delayment, than amendement: Thou draw-
est the time a long, and of the mercy of G O D, thou
promisest vnto thy selfe many things: as though he
whiche hath promised thee saluation through re-
pentaunce, had also promised thee long lyfe, How
knowest thou what the morrowe day will bringe
foorth? Thou sayest well in thine heart, when I shal
amende me, God wil forgieue me all mine offences:
VVe cannot deny, but that vnto the amended, and

conuerted, God hath promised fauour: But in what Prophet readest thou, that because God hath promised fauoure to the amended, doost thou also reade, that he hath promised thee long lyfe?

This vncertaintie therefore of the tearme of this life, should admonish vs of the ripening (or hastening of repentance, leaste sooner then wee thinke, we fall vpon the darcke mountaines, as Ieremie speaketh, and so be overwhelmed with the iuste Iudgement of GOD. There haue been many which hoped, that they might continue forth their life vnto olde age: but in the middle flower of their age, they haue fallen downe flat. Many haue looked for a quiet ende of life: but haue perished in exile. Many haue purposed to haue the comforts of their freendes and acquaintaunce in the agonie of death: but they haue miserablye perished amonge enemies.

Many haue promised to themselves a time, in which, (lying in their bed they would inourne, & repent: but they haue beene soudainly taken forth of this life. Seneca very notably admonisheth: when he sayth: Truste not to this quiet calme, for the Sea is turned backe agayne in a moment: and in the same day, where the shippes haue played, they haue beene drowned. Briefely: seeing no man knoweth whether he may call backe againe the breath sente forth of his noethrils: they doe very foolishly, whiche (with the continually of God) doe procrastinate repentance,

as

as if they had the momentes of time in their hands.

The seconde is : A moste pernicious heape of wicked offences, of the anger of God, and of punishments, is, (by delaying of repentaunce) gathered together. Whereof Paule Rom. 2. sayth: But thou after thy hardnesse, and heart which cannot repent, heapest vnto thy selfe, wrath, against the day of vengeance. For, the sinne, which is not suppressed by repentaunce, foorthwith, by the weight thereof, draweth into another, and againe from that into another : vntill an infinite heape of sinnes be layde together.

And as a moste naughtie roote, beeinge not plucked vp out of the grounde, doth continually growe, and budde, more, and more : Euen so sinne, when thou cherishest it, dooth get dayly new strength vnto it, vntill a monstrous floud of sinnes haue overcome thee.

For he whiche in this sorte abuseth the mercie of GOD : is wicked agaynst GOD : as he which hath purposed to serue the Deuill a longer tyme, than GOD. By this his securitie he also offendeth the Angels of GOD. For as they doe reioyce at the repentaunce of the vngodly : so with out doubt they are sorowfull for their vnrepentaunce. It grieueth them that so noble a Creature of God should perish throught her owne faulte.

Hee is also cruell against himselfe. For hee will rather bee euill than good, or rather bee sicke than sounde, or rather bee the bondslaue

Rom. 8.

of Sathan, than the freeman of Christe, or rather be a begger in heavenly good things, than rich: Briefly, he wil rather perish, than be saued, than the which crueltie, doubtlesse none can bee greater. I ceasse to speake, that he is iniurious against the creatures of God: Whereof Paule affirmeth, that the creatures doe mourne, because the wicked doe abuse them, and doe wait for the freedome of the glory of the Children of God.

Oedipus perceiuing the incest committed with his owne mother, plucked out his owne eyes, that by this meanes he might at y least, auoyde the sight of the Sunne, and all the creatures. For he sawe that all the creatures of God, were beholders of his vspeakeable, and moste filthy wicked acte: and that they all, with one consent did condemne him. In like manner at this day whosoever doe liue wickedly, do perceiue themselves to bee accused of all the creatures before the tribunall seate of God.

The third is: The enstraunging of the minde from God, And finall Induration. For by howe much y longer repentance is differred: by so much is it become the harder. For euen as the matter goeth in the diseases of the body: so is it also in the disease of the minde, which is sinne. For, by how much the longer the medicine of the body is differred: by so much the disease is made the more dangerous, and is the harder cured, yea sometime, through continuance it becometh vncureable, as it appeereth in the disease
of

of a Canker: where if the malady bee not forth
with in the beginning kepte vnder by fire, or
iron: it is to bee feared, least by little, and little,
it will growe so strong, that it will vtterly take
the man away. This is the same thing whiche
Salomon sayth: A young man walking after his
owne wayes, when he is olde, shall not goe backe
from the same. And Ieremie sayth: If the man of
India may chaunge his skinne, and the Cat of the
Mountaine her spottes: ye also may doe well when
yee haue done euil. For dayly custome is made
another nature. This danger of Induration
should woorthly mooue vs to the ripening, (or
hastening) of repentance.

Consuetudo
diuturna, al-
tera fit na-
tura.

The fourth is: An euill conscience, than the
whiche, there is nothing more greuous, nothing
more heauy, nothing more miserable. They
whiche are delighted in the myze of sinne: are
compelled, to beare about with them, this wit-
nesse of their owne wickednesse. An euill con-
science (sayth Bernarde) is her selfe a witnesse of
our offences, she is the Iudge, she is the tormentour,
she accuseth, she Iudgeth, she punisheth, she condem-
neth. Albeit the same be cut of for a time, and as it
were, scared with an hot iron: yet notwithstanding
she will sometimes shew foorth her selfe, and
(if not before) yet (at the leaste) in the agonie of
death, she wil be present as a thousand witnesses: she
will accuse, she will condemne, she will punish. For,
an euill conscience is a certaine Diuine testimony,
imprinted in the mindes of men, of the Judge-
ment heereafter to come vppon the obstinate,
and

and of the punishments which they shall justly sustayne.

The fifth is: Offence, and guiltinesse of the finnes of others. For in an offence giuen, there is a double euill, namely, The deede, and the example. As through the fact by it selfe, the lawe of God is violated: so by the example thy neighbour is hurt, for imitation, or following thereof. Heereof proceedeth that lamentable exclamation of Christ: VVoe be vnto the man, by whom the offence cometh. And againe: He which offendeth one of these little ones, which beleue in me: it were better for him, that a milstone were hanged about his neck, & that he were drowned in the depth of the sea. Paule pronounceth those to sin against Christe, & to destroy the weake brethren, which vse indifferent thinges with offence. But what is to be thought of him which (either through erroneous doctrine, or wicked life) leadeth many into destruction: That so great wickedneses doe abounde in the worlde at this day, cometh it not hereof, that one thincketh that labour full for him, which he seeth another doe: whom by and by another imitateth, and him another, vntill (through the scabbednesse of one member) the whole body almoste of the Church beeing infected is deformed.

The sixth is: The priuation of spirituall riches, of which, onely the holie in the Church of Christ are partakers. For, so longe as manne lyueth without repentance, hee is without the ioy of the holie Ghoste, hee is destitute of the peace of

con

conscience, hee is Deprived of spirituall consolations, in his misery: neither is hee partaker of the prayers of the godly Christians.

The seventh is: The delicates (or daynties) of the Diuell. For, as the Angels in heauen, doe reioyce ouer man when hee repenteth: so the Diuell is thoroughly iimbred, with highest Delights, and (as it were) with moste pleasant pleasures, when he seeth men, (specially those which haue giuen their names vnto Christe) to liue without repentaunce. For, the sinnes of men are (as certayne of the fathers say) the delicate dishes of wicked Diuels.

The eight is: The consideration of the tragical examples of many menne, whiche, for their contumacie haue beene caste, of GOD into paines eternall. In the number of whome, are Cayne, Pharaos, Saule, Achitophell, Iudas, Iulianus, and infinite others. We see also how many nations, which haue heard Christe, and his Apostles haue perished: beeing turned away to pernicious errours of the Deuill, the Turke, and the Romaine Antichriste.

Ninthly: Let this cogitation also enter into thy minde: That Repentaunce is not so the worke of man, as the the gifte of GOD: whiche if thou contemnest, whiles it is, (Day from Day, and often) offered vnto thee, of God: it is to be feared, that hee dooth oftentimes caste his precious pearles before swine.

The tenth is: The condition of late Repentaunce: For, it is oftentimes rightly sayde: Late

Sera penitencia
raro vera.

Repent

Repentaunce is seldome true. Hee is not to bee iudged to repent, whiche after he is not able to sinne, doth feigne repentaunce. And Augustine sayth: The repentaunce whiche is required of him, onely which is about to dye: I feare mee leaste that same repentaunce doe also dye. I say this, (not that I doe denye the mercy of God to be giuen vnto those, which beeing about to departe forth of this life) doe repent: but that we may consider how dangerous it is to protracte repentaunce vnto the laste gaspe of this lyfe.

It seemeth good vnto me to collect breiefely, these reasons: the consideration of whiche, will keepe euery of vs in the feare of God, that wee abuse not the greatnesse of his mercie to our owne destruction.

Almightie GOD bende our heartes vnto true, constant, and healthfull Repentaunce, that wee may be the Children of God: and that wee may all, and singuler (with olde Symeon, from the botom of our heartes, when wee shall departe foorth of this lyfe,) ioyfully sing: Now Lorde let thy seruauant departe in peace, according to thy worde, &c.

Howe shall a Christian perseuer vnto the ende, that he loose not Faith: and the grace obtayned in our Lorde Iesu Christe.

Wise, and prudent Physitians, beeing called to the sick patient: doe apply themselves to doe two thinges. First, they bend all their diligence, (by their arte, and counsaile) to take away the present disease. Furthermore, that
(vnto

(vnto the patient restored to his former health,) they may prescribe an order of liuing: least they fall back againe into their disease, & so become the authours of their owne destruction. The examples of these, wil I follow: & because I haue hether to brought forth of the worde of God, the worde of saluation) remedy against sinne, death, & damnation: I will now also bestow counsaile, by what meane it may bee accomplished, That hee which hath receiued Christe with his benefits, may also continue, and obtayne those euerlasting good thinges, whiche Christe hath merited for all those which repose their confidence in him. **I** shall therefore saye with Paul: **Fight thou a good fight, holding fayth and a good conscience.** I haue comprehended the whole matter. But if any man goe forwarde further, to saye: Howe is Fayth and a good Conscience to bee retayned? **I** answer: The Scripture nameth The feare of God, The hyeste, and cheefest wisdom of the Children of God. For, this feare containeth vs in duety, and obedyence towarde God: in whose sight wee walke. It hath foure conditions.

1. Tim. 1.

Eccles. 1.

First: It is heedful, leaste it should offend God.

Secondly: It doth diligently execute the things which are commaunded it.

Thirde: It carefully auoydeth all lyinges in waite, deceiptes, and subtilties.

Fourthly: It seeketh and imploreth ayde, against his enemyes.

First of all, he which feareth God, doth busily

Cc.

take

take heed, that by any meanes, hee offend not
 GOD. for this cause The feare of the Lorde is
 called in the 19. Psalme, P V R E : because that
 he whiche feareth God, considereth what euils
 he was subiect vnto by reason of sinne: hee con-
 sidereth, þ Christ hath suffered his most bitter
 death, to take away sinne: hee considereth that
 whether hee wake, or slee, or walke, eate,
 or drinke &c. he is cōuersant in the sight of God.

Furthermore hee remembreth that infinite
 glory, whereby he is adopted into the societie of
 the Sonnes of God, that hee might shew him-
 selfe in all things obedient, to his moste louing
 father: he considereth that sinne is the marke of
 the Children of the Deuil: he considereth him-
 selfe to bee a member of Christe, and partaker
 of that holy fellowship with GOD the father,
 the Sonne, and the holy Ghoste, and so forth
 with all the electe of God: hee considereth that
 Sinne is spirituall Adultery, breaking the ma-
 riage knotte, whiche is betweene the Soule of
 man, with her Bridegroome our Lorde Iesu
 Christe: hee considereth, that it is not comely,
 that hee shoulde turne the Temple of GOD,
 into the habitation of the Deuill: neither that
 hee oughte to expell the holy Ghoste forth of
 his hearte, whose benefites so exceeding, and
 many he hath effectually prooued: Hee is at a
 point, that he wil not deale traiterously against
 his Lorde and redeemer Christe, to gratifie the
 Deuill: Hee considereth that hee must so trade
 ouer his life: that (through any manifest wic-
 kednesse)

kednesse he bee not an offence to any, or that through him, the Gospell be not euill spoken of.

These, and suche other considerations will breede in the heart of man, the feare of God, and a study to auoyde sinnes, and fallinges agaynst the conscience. GOD graunt that euerie one of vs, may continually beare aboute with vs, in our heartes, these considerations.

Secondly: He which feareth GOD, Obeeyeth the Commaundements of the Lorde: For, as the Psalme sayth: He hath great delight in his commaundements: (that is to say:) He yeeldeth due reuerence, and obedience vnto GOD, according to his Commaundements, with his greatest pleasure of minde. From this true worshipping, (or seruice) of GOD, the Papists haue many yeeres hether vnto, fowle erred: whiche doe rashly teache, that God is to bee worshipped with the precepts of men: and doe bynde all the worshipping of GOD, to the Priestes, and Monckes of their order: whom (with manifest Deceiptes, notwithstanding and for lucre sake) they doe bouldely affirme, to serue God aright, only: and to haue also saleable works of supererogation.

I will therefore adde somewhat concerning this matter, whereby euery man may learne, rightly to frame his iudgement: touchinge the true worshipping (or seruice) of God.

Of the worship (or seruice) of GOD.

The definiti-
on of the
true seruice
of God.

THE VVORSHIP, (or seruice) of God is, A worke commaunded of GOD, wrought through Faith, (principally) to the setting foorth of the glory of God. In this definition, there bee three thinges, whiche in the true worshop of God, are necessarily ioyned together.

First: The matter (or materiall parte) which is, A worke commaunded of God.

Secondly: The cause, namely, That the same worke be doone of faith, in Iesus Christ.

Thirdly: The end, namely, The glory of God, which the worker respecteth, that by this meanes he may declare himselfe obedient, to his heavenly father.

The prooffe
of the defini-
tion.

That this worshop must bee, A worke commaunded of God, he himselfe in the 20. Chapter of Ieremie teacheth vs: VValk ye in my Commaundements, and not in the Commaundementes of your Fathers. And Christe when he sayth: In vaine doe they worship me, teaching the doctrines, and Commaundements of men. That is to say: They thinke mee to bee worshipped, when they goe busily aboute those thinges, wherein man iudgeth the worshop of God to consist: but they wander farre wide, and loose all their labour.

And Paule manifestly condemneth all wil worshippings, that is to say, all those worshippings, which men inuent, of a good intention, as they call

Collo. 2. 23.

call it. Heereby, this rule is established: That no worship, (or seruice) is acceptable vnto God, but that which GOD himselfe, in his owne word, doth ordayne, and commende vnto man. **For, on the worde dependeth the purenesse, and holynesse, of eche woork.**

A generall rule to bee obserued.

Furthermore, that fayth is necessarily required, to the substance of this worship, is euident heerby: because God requireth a pure, and sincere worship: which cannot be yeelded of any man, whose hearte is with all abhominable filthynesse defyled and corrupted in the sighte of God. Paule affirmeth, the hearts of the vnfaithfull to be vncleane, and defyled: therfore it must needes be, that their woorks (albeit they appeare fayre, and beautifull in the sight of the worlde) are abhominable in the presence of God. Wherefore, to the Romanes Paule sayth: V Whatsoeuer is not of Fayth, is sinne. And to the Hebrues. It is impossible, without Faith, to please God. **But, what then woorketh fayth?** Fayth purifyeth the heart of man: for so sayth the Apostle: By Fayth purifying your heartes. But this thinge comineth to passe, (not that fayth of her owne nature obtayneth that efficacie:) but that the consciences of the faythfull (as the Apostle speaketh) are sprinkled with the blood of Iesu Christ: where with they are cleansed from all their deadlie offences.

Rom. 15.

Heb. 11.

1. Pet. 1.

Moreover, that the worship (or seruice) must (principally) respect the glory of God: Paule teacheth saying: Doe ye all things to the glory of God

For, inasmuch as we are created, and also more-
 ouer redeemed, that wee should worship God:
 Doubtlesse it becommeth vs to yeelde due wor-
 ship vnto God, for his commaundement sake. A
 worke therfore which is doone after this man-
 ner, (According to the commaundement of God,) (proceeding from Fayth) and (vnto the glory of God): is called a holy, a pure, & so a worship, (or seruice) pleasing God. Whether therfore, this sorte of worke, be inwarde, or outwarde, a high kinde of worke, or a base: it is notwithstanding iudged a spirituall seruice of God, because it proceedeth not from the flesh, but from the spirit of faith, which hath respect to the glory of God. But wheresoeuer any one of these three is wanting: there the worke of man deserueth not to be called a seruice, or worship grateful, and acceptable vnto God. That Pharisee of whome the Gospell maketh mention, & that Courtier Cornelius, of whom it is written in the Actes of the Apostles, gaue almes: by the benefit wherof, many were releued and comforted. Heere, bothe of them do one & the same workes, yet notwithstanding of the almes of these twaine, the difference is great. The almes of the Pharisee, were not worshipping of god, because they neither proceeded from fayth, neither tended to the glory of God.

But Cornelius, albeit he was not fully instructed in the knowledge of Christe: yet notwithstanding, forasmuch as he beleued, & hoped for saluation, and bestowed his almes through the commaundement of God, vnto God his glory,
 and

and the coinforte of the pooze): his almes were, a pure, holy, and acceptable worſhip, (or ſervice) vnto God. Therefore the Angel ſayth, to Cornelius Acts. 10. Thy prayers and thy almes are come vp into remembraunce in the ſight of GOD. Dauid, and Scipio, doe bothe fight agaynſt their enemies: the warre of Dauid was a worſhip, or ſervice of GOD, but not the warre of Scipio.

For Dauid hauing the Commaundement of God, beleueth, and holdeth battayle, to the glory of God, and the defence of his people. But Scipio (in ſo much as he wanted both the commaundement of God, and faith, neither ſought the glory of God) his battails were only wicked, and cruell butcheries of men, in the ſight of God.

After the like manner two Maydens (of the which two, one fearing God, the other indebted with no feare of God (albeit they two bee occupied about one, and the ſame worke, as cleaning of garments, yea, or wypping of ſhoes, or doing any other commaundement of their Maſtreſſe: yet notwithſtanding, onely the works of the maiden which feareth God, are the worſhipping or ſervices of God, for ſo much as they are doone of faith, according to the precept of God, commaunding obedience of ſervants towards their Maſters: but the works of the other, being the works of a wicked life, (albeit they doe outwardly appeere more excellent) are not the worſhippings (or ſervices) of God, for ſo much as they are defyled, with the uncleauneſſe of the heart, and inwarde filthynelle.

The

The like iudgement is also to bee had of other dooings. And verely, no worke (albeit it be glorious, & beautifull) may bee called The worship, or seruice, of God, vnlesse, the same be 1. Commaunded by GOD, and 2. be doone of him whiche beleeueth, and feareth God, 3. vnto the honouring of his name. Let this suffice to be spoken concerning The worship (or seruice) of God: whereby it is easie to vnderstand, what is to bee thought of the Masses, Vigilles, Rosaryes, and many suche innumerable trifles, and inuentions of that Antichriste of Rome: which he dare vtter, vnder the title of holynesse, and the worship of GOD, against the manifest veritie of the whole Scripture.

THE third condition of The feare of God, is, that he which feareth God, Doth studiously beware of deceits, and lyings in waite for him. Here vnto maketh that sayinge of Syrach, Chapter 33. No euill shall come agaynst him, that feareth the Lorde, but in the time of temptation, GOD wil vpholde him, and deliuer him from euill. Amongst many enemyes, with whome a Christian must haue conflict, there be three cheefe, which bend themselves to hinder his saluation, nainely, The Flesh, The worlde, and the Deuill.

The Flesh, (that is to say) The prudence, and wil dome of man, will take in hand, either to reforme God himselfe, and prescribe a manner of worshipping him: or els by her concupiscences, & pleasures, goeth about this thing, & wee may vtterly turne away the whole man from God.

Flesh,

Fleshe, and Bloude is sayde, to will to reforme God, and to prescribe an order of worshippinge him: when man appoynteth anye woorschip for God, which is not commaunded of God, as it is doone in the papacie: and will haue this to be obserued, as a rule vnmoueable. (That whatsoeuer is doone of a good intente, pleaseth GOD.)

A common
rule of the
papistes.

Agaynst these, the feare of God doth set it selfe: and considering such manner of suggestions, to be deceipts of the Deuil: acknowledgeth GOD to bee wiser, than that hee needeth, or will bee taught of duste, and ashes. Hee therfore, which feareth God, thinketh thus, of good intention, as they call it: If so bee, that good intention be directed by the woorde of GOD, it profiteth: but if not, it is dangerous, & if it fight agaynst the woorde of God, it is then, playnely hurtfull, and pernicious. Whosoever therfore instituteth a woorshippe, (or seruice) diuerse from the commaundement of God, hee sinneth fower folde.

First, hee becommeth guilty of declininge away from God, because hee forsaketh the rule of the true woorschip of God, namely, the woord of God.

furthermore: Hee incurreth the faulte of rashnesse: for that he dare bee so bould, to bring in a woorschip not commaunded by God.

Thirde: Hee imprinteth into himselfe a note of horrible presumption: in that hee supposeth himselfe to increase the woorschip of God, beyond that which god himself hath commaunded.

Fourthly: Hee sinneth in giuinge example,
D D wherby

whereby others are invited to the lyke superstitions. If any man doth require examples of of this matter: hee may finde great plenty, not onely among the Papistes, but also, peradventure, among our selues. Let euery man therfore take heed, that hee attempt not, or institute any thing, without the cōmaundement of God.

Furthermore, Flesh, and Bloud do also vse the Counsaile of their inward, and house hold guest, and the sundry Delightes, and pleasures of the body. Intemperantie, and Incontinentie indevoureth to turne away the whole man from God.

But against these things, THE FEARE OF GOD opposeth it selfe, and on the one part, repeateth often the examples of our Lorde Iesu Christ, and his holy ones, and on the other part reconeth by the vnhappy falles, and miseries of those which haue Declyned from God: of which matter, wee haue euen at these dayes manifest examples.

THE VVORLDE in like manner, lyeth in wait for the Childzen of GOD, whom, (by wicked counsailes, and examples, by honoures, pleasures, ritches, and prosperity of thinges) it goeth about to seduce from God: and vpbraideth to the Church of Christe, not onely her Crosse, and tribulations: but also persecuteth, and killeth as many as doo confesse Christe.

Agaynst the priuy Deceiptes, and open iniuries of the world: the feare of GOD, setteth, The Counsaile of GOD, The example, and will of Christ, Efficacie, and ioy in the holy Ghost, The
heauenly

heavenly riches of lyfe euerlastinge, The Consolations of the holy Ghoste, vnder the Crosse, and the victory of saluation in Christe Iesu: which all the godly shall fully obteyne, when Sathan with his members shall bee cast into the paynes of Hell, euerlasting.

Moreover THE DEVILL, with lyuge, and murther assayleth Christian people.

Agaynst him fighteth the feare of GOD, with the swearde of the Spirite, namely the woorde of God: beeinge assured to obteyne the victory through our Lord IESVS CHRIST, as in this fourth member shall now further bee sayde.

THE FORTH Condition of the feare of God is, That it requireth ayde agaynst these his enemies, The Flesh, The Worlde, and the Deuill.

Of this matter Syrach: in Chapter 40. maketh mention: The Feare of the Lorde (saith hee) wanteth nothings, neyther needeth it any helpe.

The most notable, and chiefeest refuge agaynst all the enemyes of the Christians, is earneste, and feruente invocation of the true, and omnipotent GOD.

Which thinge Salomon confesseth, when hee sayth: The name of the Lord is a most stronge Tower, the righteous flyeth vnto it, and shall bee exalted.

And GOD himselfe in the Psalme sayth: Call vpon mee in the day of tribulation, and I will delyuer thee, and thou shalt glorifie mee.

Psalm. 50.

DD ii.

Because

Because therefore the cheefest forte of Christians, in all aduersities is, saythfull Prayer: I will shewe in few wordes, what is to be esteemed of CHRISTIAN PRAYER. Neither doe I thinke it to bee needefull to refute that deuillish errour, whiche the Pope hath brought in, of the Inuocation of Saintes, which is nothinge els, than a meere blasphemy of Iesus CHRISTE, the Sonne of GOD. For inasmuch as GOD in his woord, hath expressly commaunded, that wee should trust vnto him alone, and call onely vpon him, and that wee should not giue this honour vnto any creature: Doubtlesse they which doe otherwise, doe greuously offend, and suffer themselues to bee fowly seduced, by the instigation of the Deuill, from the true Mediatoure, and Intercessour, IESV CHRISTE. But hee which feareth GOD, obeyeth the commaundement of GOD, (whereby hee chargeth, that hee himselfe onely, be called vpon,) and trusteth to the promises of God, and first of all to that of Christe, promising that VVhatsoever wee shall aske in his name, wee shall receyue it, so that wee aske in a sure sayth, nothing at all doubting of his promises.

Ihon.

Of

Of Christian Prayer.

What then is Christian Prayer?



CHRISTIAN PRAYER (is not a bablinge of many wordes, or much talke, as Christ in Math. 6. sheweth, that the hypocrites falsely supposed:)

The true definition of Christian Prayer.

but, It is an inwarde groninge of the heart, wherby the minde of man is lifted vp vnto GOD: And eyther geueth thanks vnto him, for benefits (through Christe) receyued: Or requireth somewhat in the name of the onely Mediatoure Iesu Christe, surely perswadinge himselfe to bee hearde of God.

Moses prayeth, his handes beeing lifted vp vnto Heauen, no moouing of his lippes beeing seene. For hee cryed in heart, and the Lord answered him saying: Why cryest thou vnto mee? And David sayth: Vnto thee (O Lorde) haue I lifte vp my soule. By these two examples it appeareth, that true prayer is not a bayne noyse of the lips: but a feruent groninge of the heart, requiringe helpe of GOD.

To what ende then doe wee vse a recitall of wordes, wee bende the knees, knocke the brest, and in the time of praying, lifte vp our eyes vnto Heauen: Wee vse these outward gestures, that the heart of man may bee stirred vp to pray earnestly: that our cogitations maye bee the more bente, to the requiring of the things: that GOD, with soule, and body togeather might

bee honoured: and that publiquely, (with body, and mouth) wee might professe our sayth in **G O D**. Wherof Augustine sayth: Although the inuisible will of him which prayeth be knowne vnto God, neyther needeth hee any tokens to open the minde of man vnto him, which knoweth the speaking of the heart: yet notwithstanding, man vseth the voyces, and members of his body, that by prayinge in such sorte, the affections of man maye grow the more humbler, deuouter, and feruenter.

How is the heart of man in the time of prayinge lifted vp vnto God? That is doone (as it were) by two winges: of the which two, one is **THE CONSIDERATION OF THE MERCY OF GOD**, the other is, **THE SVRE CONFIDENCE IN THE MEDIATOUR** **OUR LORDE IESVS CHRISTE**.

The two winges whereby wee are lifted vp in prayinge.

The Consideration of the Mercy of God consisteth in this, that **G O D** himselfe hath commaunded this woozship of Inuocation, and hath promised, that hee will heare them which call vpon him: and also (after his hearinge, and Deliberaunce) requireth thankfulness.

These three poyntes are ioyned together in the saying of the 50. Psalme: Call vpon mee in the day of tribulation (that is the Commaundement) And I will deliuer thee, (the promise of hearinge) And thou shalt glorifie mee, (whereby thankfulness is required). Therefore, when wee pray, wee must not only haue respect to the Commaundement, and promise of **G O D**: but wee must also thinke vpon thanks geuinge, which consisteth

consisteth in yeelding obedience vnto God.
 Hereby it is euidente, that whosoeuer prayeth,
 keepinge a purpose to sinne: the same may not
 thinke, that hee shal obteyne any goodnesse: but
 rather, by his prayer to call vpon himselfe the
 plagues of God, for his vnthankfulnesse. For so
 sayth the Psal. 66. If I had inclined vnto wicked-
 nesse with my heart, the Lorde had not heard mee.

And in the 1. Iohn. 3. If our heart reprocue vs 1. Iohn. 3.
 not (that is to say, if wee bee free from an euill
 conscience and purpose of dooinge euill,) VVee
 haue trust to Godwarde, and whatsoeuer wee aske,
 wee shall receiue of him. Iames 1. Yee aske,
 and receiue not, because yee aske amaine, even that
 yee may consume it vpon your concupiscences.

Therefore, let the Christian man which is about to
 pray, follow the rule geuen of Paul. in the 2. of
 Timoth. 2. viz. Let every one which calleth vpon
 the name of the Lord, depart from iniquitie.

T H E O T H E R V V I N G E wher-
 by in the tyme of prayinge, the heart of man
 is lifte d vp vnto G O D, is, A S V R E C O N -
 F I D E N C E, in the Mediatour our Lorde
 Iesus Christe, which hath * geuen vnto his
 Disciples this moste sweete promise: VVhat-
 soeuer yee shall aske the Father in my name, hee
 will geue it you.

* Or layed
 downe, viz.
 in the 16. of
 Iohn.

In this moste ample promise of Christe,
 two things are chiefly to bee obserued namely,
 the vniuersal signe (V V H A T S O E V E R) and
 the maner of Inuocation, (I N M Y N A M E.)

The vniuersal promise is to be restreyned, to a
 D D iiii. certayne

certayne kinde, that the sentence of Christe may
 bee this: VVhatsoever yee shall aske, (that is,) **W**hatsoever yee, beeing the Children of **G O D**
 shall aske of your heavenly Father, (that may be
 profitable for your saluation, and Commoditie)
 the same hee will geue vnto you. So S. Iohn
 also declareth the same, in the 1. Iohn 5. when he
 sayth: VVhatsoever wee shall aske **A C C O R -**
D I N G E T O H I S V V I L L, hee heareth
 vs. For, it becometh not good Children, to
 requyre any thinge of their Father, which might
 bee contrary to the fatherly will. For, if a sonne
 doth requyre of his Father a Scorpion, or a ser-
 pent, or, a thinge any way hurtfull, surely it is
 agaynst the will of a father, neyther will the
 father giue that thing, which the sonne requy-
 reth. Let the Children of God therefore, keepe
 these two rules: The first is this: VVhen wee
 require of **G O D**, those good thinges, which we may
 vse eyther well, or yll: let vs aske those things, with
 Condition, saying: Graunt mee (O Lorde) this, or
 that thinge, (if it bee auayleable for mee,) and if it
 hinder not, those thinges, which are far more bet-
 ter, and excellent. So in times past, the holy
 Martyres prayed, and wee also at this day, after
 the same manner, doo subinit our selues to the
 diuine pleasure: when wee pray agaynst, eyther
 pestilence, war, or other punishments of **G O D**:
 or beseech God, for the obteyning of health, and
 the necessities of this lyfe.

The seconde rule is this: VVhen wee desire
 of **G O D** those good thinges, which wee can not a-
 buse:

buse: those things are to bee required without all Condition. Of this sorte of good things, are, The knowledge of God, the increase of sayth, true godlynes, patience vnder the Crosse, & other gifts like vnto these. The foundation of this rule is, the knowledge of the will of God, who would haue al men to be saued, and come to the knowledge of the truth, as it is at large shewed before. 1. Tim. 2.

THE OTHER THINGE which I said was to bee noted, in that most sweet promise of Christ, is, THE MANNER OF INVOCA-
TION, which is expessed when he saith: (In my Name,) that is to say, VVhatsoeuer yee shall aske in the knowledge, and Confidence in mee: the same, the Father will geue you, for my sake, which am your aduocate, intercessour, and Mediatoure, with my Father, and your Father: yea, the Father loueth you, for my sake, because yee are my members, yea rather, my brethren, and his adopted sonnes.

Furthermore, of what sorte the knowledge of Christe should bee, and what manner of Confidence, our confidence in him should bee, wee haue Declared before: therefore, I will now, only giue admonition of this thinge, namely, How wee should be affected, as often as we do heare this promise of Christe: (VVhatsoeuer yee shall aske the Father in my name, hee will geue it you:) For it conteyneth, both, manifolde Doctrine, holsoine admonitions, and effectuell consolations.

The Doctrine is manifolde: For, first, it
teacheth

teacheth, that all imagination of our owne woorthynesse, is to bee excluded from our prayers. For, when, wee praye in the name of Christe: wee acknowledge, Christe to bee only woorthy, for whose sake wee are heard of God. Moreover, wee learne a difference, betweene a Christian Prayer: and the prayers of all other sectes. For, Christian Prayer is grounded vpon the Confidence in the Mediatour: whom, forasmuch as prophane men doo not confesse, their prayer is voyd, & destitute of al foundation.

The admonitions are these: that this manner of prayinge, admoniseth vs, of our blinde- nesse. For, when wee must aske in the name of Christ: it is not to bee doubted, but, that those things are very great, which must bee asked. Wee must therefore open our eyes, and looke diligently about vs, what things publicly, what priuately, are greivous vnto vs: what inwarde, what outwarde, what Corporall, what spirituall things are lackinge: that in all these things, wee may lifte vp our heartes to our most mercifull Father, and aske of him, in the name of our Mediatour IESUS CHRISTE surely, and without doubt, trusting, that he will giue vs those things which are necessary for vs (so that wee praye in a firme fayth,) and that those things which wee require, may be hol- some for vs, as it is already sayd.

The Consolations are: that this manner of praying comforteth those which praye, agaynst two most great impedimentes, of Inuocation: namely

namely: Fleshly Distrust: and, Our owne vnworthynesse. For, vnlesse when wee pray, we were stayed vpon the confidence of the Mediatour: our Fleshly distrust, (which the remembraunce of the manifolde sinnes of our whole lyfe, dooth augment) would feare vs away from praying, and wee should all the sorte of vs, be easily subdued, beeinge throwne downe prostrate with the consideration of our vnwoorthynesse, who of our selues are vnwoorthy to come into the presence of **G O D**, but the confidence in the Mediatour, healeth these maladies. For, it both ouercometh fleshly distrust, and boasteth not her own woorthynesse, but the woorthynesse of Christe. Hereunto apperteyneth that sayinge of Paule Rom. 5. By fayth we haue peace with God, through our Lorde Iesus Christe, by whom also wee haue accesse, through fayth, vnto this grace, wherein wee stande. &c.

With these thinges notably agreeth, the answer of our Lorde, geuen to the Woman of Samaria, in Iohn 4. For, so hee sayth: The hower commeth, and now it is, when the true woorshippers, shall woorship the father, in Spirite, and in the truth, for such the father seeketh to woorship him. The Woman of Somaria thought, that the efficacy of Prayer, depended vpon the dignitie of the place: for, (sayth shee) Our Fathers woorshipped in this Mounteyne, and yee saye, that at Ierusalem is the place, where menne ought to woorship.

Ce ii.

From

From this opinion, Christe calleth backe the Woman, and propoundeth vnto her, the true manner of woorshippinge, namely: That shee must worship the Father, in Spirit, and in the truth. When hee sayth, **IN THE SPIRITE**, hee maketh a difference, beetweene that prayer, which proceedeth, onely from the mouth, and that which proceedeth from the Spirit: which Spirit worketh sayth in the heart of man, wherupon dependeth and from which proceedeth, true adoration. When hee sayth **IN THE TRUTH**: he interpreteth two old figures: the former of the mountayne, in which Iacob prayed: the latter, of the place, which was at Ierusalem and was called **THE PROPITIATORIE**. For, that Mountayne of Iacob did put vs in minde, that when wee praye, wee should not respecte anye Dignity of places in the worlde: but, that (from all the lowe valleyes of this world) wee should lifte vp our heartes, vnto the Hilles, that is to say, vnto Heauen. And Christe willethe the same thinge, when hee commaundeth those that praye, to say: Our Father which art **IN HEAVEN**.

The latter figure Christe expoundeth, when hee sayth: They shall woorship the Father **IN THE TRUTH**. This Trueth is set against this place at Ierusalem, which was called **THE PROPITIATORIE**. For this place was a figure of the true propitiatorie Iesus Christe our onely Mediatoure, without whom, there is no entraunce open for anye to enter into the Holy

Holy of Holyes, that is to say, into Salvation, and lyfe everlasting. By this reason is also excluded from Christian prayer, all hypocrisie, and therewithall is necessarily required, true, and feruent Zeale of minde in the tyme of prayer: so that there must bee a consonancie, and agreement of the heart, and mouth, that the one say or speake not otherwise than the other thinketh.

Thus it is prescribed, that **THE FEARE OF GOD**, is the best keepe of fapth, and of a good Conscience in vs: as beeing that thinge, which studiously auoydeth Sinne, obeyeth the Commandementes of God, diligently bewareth the Deceytes of the flesh, the worlde, and the Deuill: and, (before all thinges,) seeketh (in these manifolde daungers of the worlde,) helpe at the handes of **G O D**, by earnest, and Christian prayer: and, by this meanes, perseuereth constant vnto the ende, (that is to say) endureth so longe, vntill **G O D** raffeth vs from this vale of misery, and receyueth into Heauen to himself, the soules of the godly, which depart from hence, in the inuocation of Christe: their bodyes in the meane season restinge in the duste of the earth, subiect to corruption, in testimonye of the iuste Iudgemente of God: which shall rayse vp agayne our bodyes in the last day, and (beeing agayne restored to their soules) shall quicken them, that we his Children may enjoy eternall lyfe: and beeing finally taken awaye from all chaunges, and daungers of this world, may remaine in perpetual ioyes, with the Lord,

and our only Saviour I E S V C H R I S T,
to whom, with the father and the holy ghost,
bee prayse, honour, and glory for ever, and ever,
Amen.

These things I purposed to write, of the
principal pointes of our religion, for their sakes
which do vnderstand, our common Language.
Which I also will to remaine, in place of the
Confession of my fayth, and Doctrine, which I
hane taught, and professed in this Schoole of
Hafnia, about the space of 30. yeares. I bee
seeche the Christian Readers, that of this, and
other my writings, they would iudge, not by
the quarrellings of vblearned, & proud spirittes,
but by the word of G O D.

G O D bee mercifull vnto his Church, and
with clemency turne away the dissentions, and
corruptions of the pure Doctrine, and assist vs
all with his holy spirite: by whose assistance,
wee may in such sort daily increase in the know-
ledge of the true God, in fayth and newnesse of
lyfe: that in the last day wee may bee founde in
the number of the elect children of God, through
I E S V S C H R I S T E our Lorde, Amen.



A small forme of Daily Prayer, to bee daily used.

A Thankesgeuing for all God his giftes, and
Benefites in generall.



O Eternall God, and mercifull Father, I giue
thee thanks, by thy welbeloued Sonne our
only Mediatour, Lorde, and Sauour Iesus
Christ, for all thy giftes and benefites, aswel
Corpozall, as Spirituall, tempozall, and eternall,
which are moe, and farre greater, than that they may
bee, either in minde cōceiued, or with woordes expessed.

For the preseruation of the Church, or
Congregation of Christe.

I beseeche thee, most mercifull God, and heauenly
Father, by the name of thine onely begotten Sonne,
to defend thy Church, and Congregation in all partes
of the worlde, and conserue the purity of thy woorde:
that the kingedome of thy Sonne may bee increased
throughtout all the worlde, and that many may declare
thy goodnesse, and mercy for euer.

For the Realme, Prince, Counsayllours,
and euery estate of lyfe.

O Almighty God, and heauenly Father, geue vnto
this Land, safe, and peaceable gouernaunce, vnder
thy protection: gouerne with thy holy spirite, our most
mercifull Soueraigne, the Counsayllours of the
Realme, and euery one in his estate of lyfe: that wee
may leade a quiet lyfe, in all godlynesse, and honesty,
to thy glory.

1. Tim. 2.

For the forgiuenesse of sinnes, and obtey-
ninge of grace.

Wipe

Wipe out (O Father of mercies) all mine iniquities, through, and for thy Sonne his sake, crucified and rayled by agayne for vs: (with the righteousnesse of thine onely begotten Sonne) make mee righteous: cleanse my heart with thy holy Spirit: teache mee thy wordes, and lead mee in thy truth: make cleare my minde, that all wicked cogitations, corrupt affections, and vnhappy counsailes, careless stubbornnes, and (to conclude) all wicked fates, may departe farre from the same: illuminate the same with the light of thy grace, that it may couet, will, desire and do those thinges only, which are pleasaunt vnto thee, and wholesome, and profitable for the Church of Christ.

For the ayde of God in the needefull businesse
of our vocation.

Give mee vnderstanding (O Lorde) and assiste mine indeuoures, that I may faithfully, and diligently perfourme the workes of my vocation, to the glory of thy name, the edification of thy Church, and the commodity of my neyghbour.

For the grace of God to lyue well, and dye well.
Graunt mercifully (O Lord) that, (by thy assistance) I may perseuere in holding fast a liuely fayth, and a good conscience, vnto the last breath of this lyfe: that when my hower shal come, I may quietly sleepe in the Inuocation of my Lord Iesu Christe, and that I may obteyne eternall life through him: in the which life, I may (with all the electe) for euer, honour, and glorifie thee: To thee alone bee honour, prayse, and glory with thy Sonne, which lyueth with thee in the vnitie of the holy Ghost, one God, world without ende. Amen.

FINIS.

